SCHUYLKILL SEMINARY LIBRARY

Record of Christian Work

East Northfield, Massachusetts.

VOL. 42. NOVEMBER, 1923. NO. 11.

Ask of me, and I will give thee the nations for thine inheritance, and the uttermost parts of the earth for thy possession.—*Psalm 2.8.*

RELIGIOUS THOUGHT AND ACTIVITY.

More than half the Baptists in the world are in the Southern states. The Southern Baptist convention claims three and a half million adherents and the Negro Baptist convention about three millions.

The China Inland Mission marked the 35th anniversary of the outgoing of the first North American party of missionaries to China by special exercises at a conference last September. There were 14 in that first party.

The Norwegian Lutherans of America, numbering about 400,000, propose a memorial in Washington to be dedicated in 1925, the centennial of the beginning of Norwegian immigration to America. It is to be built by contributions from all parts of the country.

Since 1656 **Congregationalists in America** have started a half-hundred colleges, ten seminaries, two missionary training schools, and a dozen or more academies. It is now proposed to capitalize the ideals, traditions, visions and sacrifices of the Pilgrims that have gone into these educational institutions to build for them a grander future.

One of the largest theological seminaries in the Middle West is being built in Kansas City by the American Baptist Home Mission Society. Twenty-eight buildings will be erected at a cost of $1,500,000. Five hundred students will be provided for by an administration building, recitation hall, library, chapel, two gymnasiums, power house, women's training unit, president's house, faculty houses, married students' quarters, and dormitories. There will be football, baseball and athletic fields, swimming pool and track. Women students will be trained for foreign missions.

Construction is well under way on the first two buildings on the $3,000,000 building program of the **Southern Baptist Theological Seminary, Louisville, Ky.** A fifty-acre site recently was bought, and twenty-one buildings eventually will be erected. Norton Hall, now being built, is the two-story main hall, including the president's office, an examination room for 400, library, auditorium for 600, class rooms, and lounging and committee rooms. The three-story dormitory under construction will include a six-room infirmary on the second floor. Athletic fields also are being laid out. The plans call for a gymnasium, music hall, garage, heating plant, dormitories, and president's and professors' homes.

Dr. E. Y. Mullins, new president of the Baptist World Alliance, is president of this seminary.

A Chaplains' School was held at Fort Wayne, Mich., beginning last September and running for three months, by direction of the secretary of War. Thirteen regular Army chaplains and one Reserve Corps chaplain composed the student body.

The school has developed from a short course of intensive instruction into a permanent feature of the educational system of the Army. Five chaplains are assigned as instructors.

The general field of the Chaplains' School is the intellectual quickening, professional growth and spiritual energizing of the religious leaders of the Army. An effort is made to locate, define and meet hitherto uncharted problems. In many respects the

school has been an experiment station for trying out plans, methods and policies. Much research work has been undertaken. The students are mature and experienced men who have entered what to them is a somewhat new profession. They are taught to adapt their knowledge to the needs of the military personnel.

In the course the following subjects are covered: Army administration, problems and methods of chaplains' work, military law, military courtesy, map reading, the organization of the army, regulations governing field service, educational and recreational activities, equitation, military hygiene and first aid, chaplains' equipment, identification and burial of the dead, psychology and sociology related particularly to soldiers, and the history and character of American political institutions.

In reply to an inquiry of the Dutch Committee of Investigation, now studying the effects of **prohibition in America,** Dr. Wm. E. Barton, moderator of the Congregationalist National Council has sent the following letter:

To the Dutch Committee:

Prohibition in the United States is not completely successful. It has to contend with powerful vested interests in America, and unscrupulous distillers and liquor dealers abroad, as well as with dishonest officials within the ranks of the suddenly organized force of those whose sworn duty it is to enforce the law.

But the total quantity of liquor now being consumed is fairly well known, and is a small fraction of that consumed before prohibition, while the open bar-room, with its attendant brothel and gambling den, is gone.

It still is possible, and perhaps always will be possible, for a man to get liquor. If he is willing to pay ten prices and drink poison, he can obtain liquor. But the evil has to hide. The decrease in drunkenness is undeniable, and there is no good reason to believe that prohibition has increased the use of drugs and narcotics.

Personally, I wish that it had proved possible to teach men to let liquor alone without prohibition laws, but the saloon evil became an intolerable nuisance and a national menace.

There may be some modification in some details of the laws enacted to enforce the Constitutional Amendment, but the Amendment itself will not be repealed, and no man can hope to be elected president on a platform that calls for its repeal.

(Signed) William E. Barton.

Can the Japanese be Assimilated?

The Japanese in this country will not be assimilated by intermarriage, but the second generation is apparently being assimilated in a cultural and social way, adopting American ideals, standards of thought, living and character.

Sixteen hundred replies from Japanese children under 15 years of age who were born in this country, to a questionnaire show that practically all are attending American public schools; nearly two-thirds are attending Protestant Sunday schools; 35 per cent gave their religion as Christian; 19 per cent were Buddhists. The rest gave no answer.

Three hundred forty-two replies from American-born Japanese between 15 and 22 years of age, representing 40 per cent of the Japanese of that age born in California, show that 51 per cent were attending or planning to go to high school; 50 per cent were expecting to go to college; one-half were Christians, and one-fifth were Buddhists. No answer was received from the rest.

Indian Dances Misunderstood.

Indian dances now arousing so much discussion in the press are largely misunderstood in the East. So says Miss Edith M. Dabb, who heads the work of the National Board Y. W. C. A. on the Indian Reservations. Miss Dabb, who has lived among Indians for over twenty years, ranks as an authority on the subject.

"The appeal to all Indians, sent by Commissioner Burke from Washington, asks them to refrain from dances, celebrations and pow-wows that meant neglect of crops or live stock in their absence," says Miss Dabb. "He also points out the injustice to their families of the 'give away' feature prevalent at many dances.

"This 'give away' feature has very serious consequences when it involves the wives and daughters of the participants. When it involves live stock, farming implements or teams, an Indian often returns home un-

able to farm, or so seriously handicapped by his losses that his chances at a livelihood are gone.

"The white man's influence has had its part in making many of these dances degenerate into much that is deplorable for the Indian's future. Recently a number of the Returned Students' organizations, made up of young Indian graduates from government schools, united to fight the influence of these dances.

"Originally, Indian dances were ceremonial in nature and largely connected with religious observances. The dances as now danced for spectators have little of their original significance," she declared. "Indians are naturally reserved, and shrink at being stared at. Their original dances, done with all the beauty of religious fervor, are almost invariably done in secret. Among the Zunis and the Pueblos dances are of two kinds, those open to the public and those done in private. It is only the secret dances that result in orgies, all night camps and the many temptations, and the commercialized dance that exploits the Indian, tempting him away from a livelihood for his family, that Commissioner Burke had in mind when sending out his appeal."

The Four Boys the Young Carpenter Taught.

R. A. Waite.

Benjamin Dix is now 73 years old. When he was 29 he went to Caledonia, Ohio, to work at his trade of carpentering.

During a recent conversation I asked him what his happiest Sunday school memory was, and without a moment's hesitation he replied:

"My happiest Sunday school memory is a class of four boys I had in a little Methodist Sunday school in Caledonia, Ohio."

In answer to the query as to why this experience was of particularly outstanding interest, Mr. Dix told how he found the four boys "ganging" around a barn on which he was working, and how he persuaded them to become his Sunday school class. For five years the five stuck together, and so close was their palship that each year since then the four have written a letter to their former teacher on his birthday.

With much interest I asked where the members of the class were on their teacher's seventy-second birthday. In reply I learned the following surprising and pleasing facts. From Central Africa, where he is a missionary, Charles Conway sent his message. On the stationery of the Comptroller of the United States Currency came a second greeting from D. R. Crissinger, who has since become the chairman of the Federal Reserve Board. George J. Christian, President Harding's private secretary, wrote from the executive office of the White House. And the fourth one was from none other than Warren G. Harding, President of the United States.—"Sunday School World."

The Jews in America.

The American Jewish Year Book for 1923-24 gives the total Jewish population of the world at more than 15,500,000. Two-thirds of the Jews live in Europe, and about one-quarter in North and South America.

The Jewish population of New York, the largest Jewish city in the world, according to the estimate of 1920 is 1,643,012, or slightly less than one-third of the total population of the city according to the census of 1920. The other large centers of Jewish population in this country are Chicago 225,000 Jews, Philadelphia 200,000, and Boston 77,500.

According to the estimate of this Jewish Year Book there were 3,600,350 Jews in the United States in 1920. It also estimates the total Jewish population of Europe at 10,536,755. The greatest number of Jews in Europe are to be found in Poland and the Ukraine. Germany has 615,000, France 165,000, Great Britain 295,000, and Turkey 80,000.

By states, New York has the largest Jewish population, but it is scarcely 100,000 larger than the Jewish population of New York City. Pennsylvania has 340,740 Jews, Illinois 257,600, and Massachusetts 199,300. In the far Western states the number of Jews is small. Nevada has 510, New Mexico 880, and Wyoming 560.

Since the British occupation of Palestine in December, 1917, 27,000 persons have immigrated into that country. Only 361 of these were non-Jews. The number of Jews who took up their residence in Pales-

tine in 1922 was 7844, of whom 31 were English, and 156 Americans. In the same year 21,529 Jews came from Poland to the United States. They represented about 70 per cent of the total emigration from Poland to this country.

PLANS AND SUGGESTIONS.

The soil of this country is now so well and happily disposed to receive the seed of the heavenly doctrine that we have the best right to expect a plentiful harvest of souls **if cultivation be not wanting.**—St. Francis.

The Come-Again Club, an hour's gathering with singing and refreshments after the evening prayer meeting, is gaining many new members, especially among young people, for the First M. E. Church in the small town of Rumford, Me.

How many dioceses have **a secretary for the isolated?** South Dakota finds such a worker invaluable. Mrs. D. C. Vannix bears that title, and reaches regularly by correspondence more than four hundred isolated families and individuals.

If there be lying before you any bit of work from which you shrink, go straight up to it! The only way to get rid of it is to do it. In every piece of honest work, however irksome, laborious and commonplace, we are fellow-workers with God.—F. B. Meyer.

The whole history of the church goes to show that the force and flow, the warmth and glow of a progressive Christianity have always been in proportion to the **sacrificial spirit** she has displayed. This element is the truest index of her multiplying power, and it is only as it becomes the dominant principle of her life, commanding all her forces, at all times and to all issues, that the beat of her pulse can be strong or the tide of her life run high.

The Presbyterian Board of Home Missions sent to 120 Hebrew Christians a questionnaire concerning **the best method of approach to Jews.** Ninety-eight per cent of those who replied had been led to listen to Christian truth through the kindly interest or sympathy of some individual Christian.

The conclusion is obvious. The Jews have suffered so much on all sides that kindness and sympathy win where other methods might bring resistance.

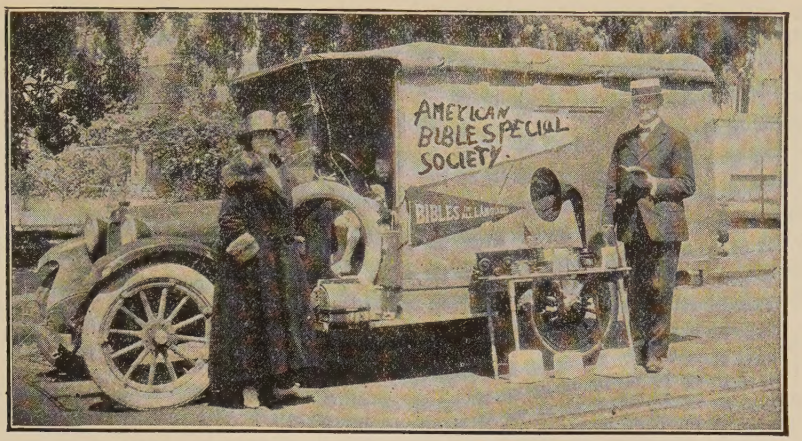
Four years ago, when Roman Catholics framed and put into action a national administrative program, they created a Department of Social Action, as part of their National Catholic Welfare Council. Last June this department held at Milwaukee the first conference on industrial problems ever held by Roman Catholics of America, and now the same department announces **a national conference on rural life,** to be held in St. Louis.

St. Louis is chosen for the conference, so the announcement states, because of its location in the very center of the rural life of the country.

Rev. Edwin V. O'Hara, director of the department, states that while the forthcoming conference is the first ever held by his church on the subject of rural life conditions, it does not follow that the Roman Catholic church has been unmindful of conditions of farmers. He intimates that at the moment no cause is of greater importance than that of the farmers, at least no cause of a social nature. He states that the education of priests to deal with social problems, and especially of rural problems, is going on in all seminaries of his church throughout the Middle West. Roman Catholic clergy also are being brought into touch with students in agricultural colleges. Students of farm life are to be heard from the platform, and a plan of action will be formulated at St. Louis for Roman Catholic leaders.

Business Managers for Churches.

While Episcopalians have a bishop at the head of their National Council, they have a layman as vice-president. He is Lewis B. Franklin, and he has just issued an appeal to business men of the Episcopal church to provide for each parish and mission a volunteer layman to transact its business affairs. Mr. Franklin argues that the business of a church ought to be so conducted that it will preach the same sermon to the church as a whole and to its community as ministers preach from pulpits. He argues in behalf of business managers for individual churches, not alone to trans-



Up-to-date methods. Auto and radio helping to circulate Scriptures.

act the business of general boards of the church, but of all local affairs. He predicts that within a few years churches will as surely have business managers as they now have preachers.

Movements are on foot in some Episcopal dioceses to provide business managers for their financial, publicity, legal and allied work, and so leave bishops and ministers free to devote their entire time to spiritual leadership and to religious education. The model of the prothonotaries of counties in Pennsylvania is being urged upon dioceses. This plan is copied from courts of England, especially in rural circuits, and provides shire or county judges with what in effect are managers of business affairs. The financial affairs of Episcopal churches of the United States now involve receipts and expenditures of $36,000,000 a year, and they are growing at the rate of nearly a million each year.

The Home Missions Council announces that what Mr. Franklin says to Episcopal churches, the council would repeat to every church in the country. The clergyman of every parish, large or small, needs a business man to act as his agent in the organization and administration of the affairs of the parish. "Business needs more Christianity, and Christianity needs more business. There is less excuse for doing God's work in a slipshod way than there is for doing our own work in that manner."

The more we sin, the less resistance we have to it, and the greater becomes our need of salvation.

OTHER LANDS.

More than twenty-six hundred archeological sites in Palestine have now been officially registered.

A beautiful mosaic floor, covered with designs and inscriptions, was found by an Arab at Beersheba while digging a foundation for his house.

The recent census of the Holy Land revealed that **forty different tongues** are spoken in that country. Arabic is the chief tongue. Next is the Hebrew, and it is interesting to learn that 80,396 Jews claimed this as their mother-tongue. This is nearly 96 per cent of the total Jewish population.

President T. G. Masaryk was recently made a doctor of divinity by the theological faculty of Prague. This was the first degree granted by that institution. In his address in responding to the presentation of the degree Dr. Masaryk spoke of his religious experience, and asserted that Jesus, Paul, and Plato were the major intellectual influences in his life.

"I hope that Jerusalem will yet become **the seat of the League of Nations,"** declared Lord Robert Cecil to a Jewish reporter as he sailed for England after his visit to America. "I have always believed that the city in which the prophet Isaiah first proclaimed the idea of world peace is the ideal center for the League of Nations, whence its influence for peace, good will and amity will radiate throughout the world."

The outlook for archeological research in Palestine is bright. Besides the mounds already excavated in part, mostly in very small part, there are hundreds of mounds, large and small, awaiting the spade of the excavator. The smallest and most unassuming tell or ruin-heap may harbor riches, while the thorough study of a large tell will bring invaluable information concerning the ancient history and civilization of Palestine. We cannot but regard it as wholly accidental that comparatively few inscriptions had been found so far, and that little from the Israelite period has come to light. When we recall that excavations have been carried on for two generations in Egypt before anything from the period before the Third Dynasty was found, we shall not be surprised when the mounds of Palestine begin to yield unexpected secrets, and to illuminate the obscure places in Biblical history.—Dr. W. F. Albright.

Signs are not wanting of **a new spirit in Italy.** There is a movement on foot toward the keeping of Sunday as a day of rest. In the tramcars are notices warning against blasphemy, and a crusade having for its object the suppression of vile books is in progress. Unfortunately, the occasion has been made use of by the enemies of the gospel, who, at a procession held in honor of the Madonna in May last, denounced the Protestant Bible, and incited Roman Catholics who possessed copies to throw them on the flames.

The Italian newspapers recording the occurrence made no comment, but the Council of Evangelical Pastors of Milan took the matter up, and all the papers of the city, with the exception of the "Corriere de la Sera" and the "Italia," published vigorous protests against the Bible—whose truths are admitted by Roman Catholics to be the foundation of the Christian religion,—being classed, with the vilest writings of men, as a bad book.

Canon Gairdner points out that **the Shariat, or canon law of Islam,** governs Moslem thought and life, and it is regarded as unchangeable as Islam itself. In every Mohammedan realm Christians and Jews are not reckoned citizens of the nation, but subject-aliens whom it is the duty of the state to protect so long as they accept the position. The moment they challenge it they lose the right of protection, and become rebel aliens "whose blood and property are free."

This is the true explanation of the Christian massacres and of their governmental character. According to the law, active preaching to Moslems by any non-Moslem minority is an unthinkable offence: it is the violation of the constitution conferred upon them, and it makes lawful the shedding of their blood and the confiscation of their property.

So long as the Shariat operates, so long will this attitude of mind, with all its terrible implications, continue to govern the mass of the Moslem people.

The negotiations between the Federal Council of Free Churches in England and the Archbishops' Committee on the **Lambeth Conference reunion proposals** have been proceeding in secret for a long time. Dr. W. T. Whitley, writing in "The Baptist," says that much unrest has been engendered among those who want open diplomacy. At last, says Dr. Whitley, the Free Church representatives have taken the initiative, and have asked the bishops to consider five points. These five points may be as important as the five points of Calvinism, and they concern not Britons alone:

(1) How are the elements of congregational and presbyterial order to be combined with a "representative and constitutional" episcopate?

(2) What do you consider the status of the existing Free Church ministry?

(3) The Free Churches are in fellowship with kindred communions in other parts of the world; have you considered the bearing of this fact?

(4) The union between church and state in England: what do you propose?

(5) How shall we safeguard the evangelical principles of the Reformation?

Poland is a close competitor of Czechoslovakia for a place in the hearts of Americans. When the first draft of the new Constitution was submitted it created misgivings, if not alarm, among those who were keenly anxious that this knightly nation which had come back so gallantly should give unmistakable guarantees of re-

ligious liberty, without which there can be no assurance of full civil liberty. Consternation reigned among American friends when it was proposed in the new Constitution to provide that "the president of Poland must be a Roman Catholic." There followed another provision which denied to Protestants the privilege of having any relations with similar bodies outside of Poland.

When this news reached America an amazing thing happened. In all the great centers of Polish life in America mass meetings were held. The Polish press began the discussion of the Constitution. Mr. Paderewski was in the country, and put all his popularity and personal prestige behind the Constitution as proposed. But such a sentiment was created that Poland was obliged to heed it, and the Constitution was modified. The provision now obtains that the president must be a Christian, and the other obnoxious limitations referred to were removed.

There could hardly be conceived a finer or more spontaneous reaction to American idealism than this. Here again we see the far reach of the American spirit in shaping the destiny of New Europe.—"Missions."

The Thirteenth Zionist Congress, which met at Carlsbad, Czecho-Slovakia, last August was one of the most important in all the series of congresses. It will leave its impress on the development of the Zionist movement as few others.

This new trend comes about through the decision to invite other Jewish bodies, non-Zionist organizations that yet are deeply concerned in the building up of Palestine, to a part in the Jewish Agency, the body of Jews that by the terms of the British mandate for Palestine is to represent the Jewish people in conjunction with the British administration in the Holy Land. The Zionist Executive till now has formed the Jewish Agency, to the dismay and distress of many Jews who cannot agree with the political aspect of Zionist policy. By the change in the now to be made constitution of the Agency, other Jewish bodies will have representation in the rehabilitation of Palestine. Jews of all classes and parties will thus be enabled to work together for the upbuilding of the Jewish homeland.

As finally adopted, the proposal concerning the Agency provides that the representatives of the non-Zionist organizations shall be invited to form a council which with the Executive of the Zionist Organization shall form the Agency. The resolution provides also that within three years a World Congress of Jewry shall be convoked, the Agency serving until this gathering creates a permanent one.

COMING EVENTS.

Portland, Oregon, has been selected as the place of meeting of the **International Christian Endeavor Convention** in 1925.

The next quadrennial convention of the **Student Volunteer Movement** takes place in Indianapolis December 28 to January 1.

The General Synod of the **Reformed Church in America** is expected to meet in Holland, Mich., in 1925 to celebrate the 75th anniversary of the union of the colonial churches of the Holland emigration of 1846 with the Reformed Church in America.

CURRENT THOUGHT.

It is a common saying on the Continent that **the result of the war** was a military victory for France, a political victory for England, an economic victory for America, a cultural victory for the Jew, and a religious victory for the Roman Catholic church.—Dr. Adolph Keller.

Back yonder in this corner of France where the Côte-d'Or, that golden shore, runs down to kiss Dijon, the peasants sing as they gather their grapes which alone will yield the sparkle that is peculiar to the wines of Burgundy. **Unless they sing,** the legend says, the vintage will go flat, for the joy of the wine gets into the bottles only by flowing over from the wells of it that fill the hearts of the sons and daughters of France.

Nothing is more fundamental as matters of fact in Christianity than the facts asserted in **the Apostles' Creed.** But some men claim to repeat the Apostles' Creed with full conviction while evacuat-

ing every clause of its historic and universally understood meaning. Using evangelical vocabulary in a sense so heretical as to be its contradictory opposite is the method of boring in that our theological Bolsheviki now employ in all churches, thus fulfilling the explicit prediction of the apostle Paul. It is a noteworthy event that within a year a group of German scholars has produced a book which probably constitutes the most complete vindication the Apostles' Creed has ever received in equal space, completely vindicating its historic sense on historic and rational grounds.—Henry W. Rankin.

Yes, we could give **a thousand proofs of God's reality and real presence.** For under our more elemental conditions the contrasts between darkness and light are greater, and in this virgin soil for the gospel we are continually watching the reactions of many souls to the appeal of God, and the response of the blighted minds and scarred bodies of these cannibals and demon-worshipers to God's transfiguring power is so profound, so striking, so oft repeated. It is the peculiar privilege of many in the mission field thus to see enacted before their eyes the most heartening results of the moving of God's Spirit.

Down here we mostly live in an intensely Christian atmosphere, surrounded by converts, and occupied with their spiritual welfare and growth, while they are the evangelists to the heathen. Thus it is a continual shock to return to the so-called Christian lands to be surrounded and oppressed by the godless rush of the modern world. But these spiritual privileges make us all the more responsible to testify to the church at home what God can do and is still doing among us in these last days. —Dr. Northcote Deck, Solomon Islands.

The question which type of **colored leadership** shall prevail depends at last upon the attitude of the white man. The Negro is naturally conservative. Nothing short of despair will drive him in large numbers into the radical camp. By nature he is friendly and loyal. He prefers peace rather than turmoil. His music reflects his spirit,—deeply religious, longsuffering, patient in tribulation, abounding in hope. By gladly conceding only what he has every right to ask, and what we as Christian citizens have every obligation to grant,—namely, respect, protection, justice, the opportunity for happiness and development that God meant for all,—the white man can hold and increase the Negro's love and loyalty, and guarantee the future of both races.

On the other hand, if these fundamental human rights be persistently withheld and the Negro's confidence finally lost, we shall sow a harvest of hate and bitterness that our children must reap in blood and tears.

It is white America that is on trial today, not the Negro alone. May God help us in this crisis to choose aright!—Robert B. Eleazar.

There is much of the detail growing out of **the Anglo-Catholic Congress** in London that we should like to discuss, separating particular remarks of particular men from Catholic consensus in general.

If somebody remarked that the Reformation was all a mistake, it is only necessary to ask whether he would like to restore the sale of indulgences, the traffic in masses for the dead, the infrequent communions, the general absence of learning, the use of a language absolutely unknown to the people, the political dominance of a foreign court, the venality of bishops, particularly of Rome, the corruption among the higher and ignorance among the lower clergy, that were so largely prevalent before that wave of reform, in mixed degrees of wisdom and righteousness, spread over western Christendom.

And if somebody argues that a papacy was instituted by divine right in Rome, and that Roman primacy is therefore a permanently and unalterably fixed institution of the Catholic church, we can argue in reply that primacy was vested, whether by divine or by ecclesiastical arrangement, in the see situated in the world's greatest capital, and that in the world's greatest capital, therefore, it should be vested today. The argument for the one position is as good as the other, and neither can be proved.

Observations such as these are the impedimenta of a movement that embraces many men and many minds, and need no more distract or disturb sensitive souls than the washing away of a section of sea

2591

These promising-looking boys in the Paterson (N. J.) County Jail represent thousands of youths just beginning a career of crime. The lives of all might be changed by the gospel. Will you help send it to them?

beach presages the destruction of a continent. Anglo-Catholics are not infallible, nor does the opinion of one man commit anybody else.

Over and beyond all individualisms stands the fact that the Catholic conception of the church is TRUE. It has not yet wholly converted the church. It is singularly unappreciated among many of the state-appointed bishops of the English church. Its strength, in England, is undoubtedly a surprise to very many. But it is undoubtedly the conception of the church that has the future before it.—"Living Church."

God's Challenge to Intercession.

It was in the midnight of the Dark Ages that the huge revival which we call the Reformation, breaking out in an Augustinian monastery, convulsed Europe, and changed the history of the world.

The conditions before the arrival of Wesley and Whitefield have been thus described: "Death in the churches, rottenness in public morals, infidelity coming in like a flood."

Blackstone, the commentator on the laws of England, under George III, says he went to every church of note in London, and found it impossible to discover whether the clergyman was a follower of Confucius, Mahomed or Christ. Do any worse conditions than these prevail today?

So, before the last great general revival, that of 1860, the lands the revival visited were those lying under a pall of reckless waste, an unparalleled fever for riches, deepening doubt, and alarming ungodliness.

Historically, conditions of appalling darkness have not been against revival, but for it; for revival is God by a mighty uprush saving the world from its downgrade to hell.—Pastor D. M. Panton.

Some Confessions of a Hostess.*

MRS. D. FOSTER UPDIKE.

To one who returns to Northfield year after year there are certain elements that come to be abiding. One can soon lose sight of a particular theme of study in the sum total of all the themes; and the picturesque physical geography, though ever new, is ever old; but as years pass, there is that which abides which can only be defined in terms of personality.

This could, of course, hardly be the interpretation of the one who comes to Northfield for the first time. Then all is new,—that matchless setting of mountain, vale and river; the lofty pines that deepen to black as the sun slips down behind those far distant ridges. And oh, the glory of those sunsets, ever changing, ever new,

* Seventeenth Northfield Interdenominational Woman's Home Mission Conference.

ever more impressive! And the climate, no matter what the weather, always just right! The beautiful lawns that rise and fall and rise again, and wander off among those consecrated buildings,—for Northfield is consecrated! That for which it stands makes it so; and its dormitories, auditorium, chapel, all the buildings that make for its physical well being, and its campus, share this atmosphere. And the thing for which we gather there summer after summer, whatever the conference, and whatever the theme, is to counsel together on the practice of brotherhood and our personal responsibility for it. To the newcomer all of this comes with an amazing suddenness, a gasp of inclusion, and a sense of overpowering inadequacy.

As a hostess, again and again I have had to counsel not only young women but full grown women to go slowly. Again and again have I found the untrained emotions so wrought upon by the approach, the vision, the need, and the personal helplessness, that the result has been physical illness. Paradoxically I have often wished that each delegate's first year were her second!

The theme this year, "Saving America through Her Boys and Girls," is one which should appeal to every Christian individual the nation over. We were particularly fortunate in the choice of leaders for the textbooks for the year. The evening speakers were all inspiring and filled with enthusiasm for the particular groups with which they worked, till one felt in turn as if one must fully embrace the welfare work, national and international; work among Mormons, among farm and cannery migrants, Indians, mountaineers, Porto Ricans, Mexicans, and our own American Negroes. The pageant, "Woman's Contribution to America's Life," under the able leadership of Mrs. Milton P. Fish, gave to the mind and heart through the eye all that had entered by the ear-gate throughout the week, fixing the lessons by color and music in an indelible fashion. Round Top, Northfield's holy of holies, brought again its personal messages that send one silent down the hillside.

But the golden thread of magic that weaves ever in and out and through and through, the mountain top experience of Northfield, is the friendships. I think of the girl who came with cheeks flushed and eyes burning to ask if I thought it right that she could be so fond of anyone—speaking of another girl,—in so short a time. I reminded her that the job was three quarters done BECAUSE they came to Northfield. And so we women who lack the courage and the daring of the girl are quietly conscious that we carry with us from this place some consecrated and abiding friendships.

Here I would like to bear testimony to the quiet and all unconscious piece of Christian brotherhood wrought out in our midst by the dwelling among us of those four splendid women from Sedalia, North Carolina,—Mrs. Charlotte Hawkins Brown, principal of the Alice Freeman Palmer School for colored boys and girls of that place, and the three young married women that completed the quartet, all Negro women. They were one with us in our daily life, and it was my privilege to have a fifth woman of this race as a guest in my hall. I believe that here we have one of the solutions of the so-called race problem. Our own women and girls of educational privilege have rarely realized the high qualities of the women of another race of like educational privilege; but certainly hundreds went back to their homes and to their local groups with their prejudices permanently lost, and ready to do their bit toward the realization of the Christian interpretation of brotherhood. And it is our bits contributed to the shaping of public opinion that will bring health into the problem of racial coöperation.

Again as last year I stand humble and grateful before my family of nearly three hundred, whom it was my high privilege and joy to serve, and who gave back an over-abundance of love and friendship!

A Prayer at Sea.

O eternal Lord God, who alone spreadest out the heavens, and rulest the raging of the sea, we commend ourselves to thine almighty protection on the great deep! Guard us, we beseech thee, from the dangers of the sea, from sickness, from the violence of enemies, from every evil, and conduct us in safety to our desired haven, with a grateful sense of thy mercies! Through Jesus Christ our Lord. Amen.

THE MISSION FIELD: AT HOME AND ABROAD.

You may become a home missionary for two cents, a foreign missionary for five cents.

I will venture to go down into the gold mine, but remember, **you must hold the ropes!**—William Carey.

If you want to **sow the good seed** on paving stones, go to South America, and if you want to sow it on plowed land, go to China!—John R. Mott.

Because of the religious and political character of Islam and the fanaticism of its adherents, its hatred of the infidel, and its veiled women, **missionary work in Moslem lands** is the most difficult, and perhaps the most pressing, problem before the Christian church.

"Forty-seven years ago on Thursday," said Dr. Laws of Livingstonia at a recent council when he preached on the text, **"We preach Christ crucified,"** "the first Christian missionaries reached Lake Nyasa. This brought me here, this keeps me here,—'We preach Christ crucified!'"

Educational missions in Turkey are threatened by an order, issued last March, by the Turkish ministry of Education ordering that the Turkish language, Ottoman history and geography be taught in each mission school by three separate teachers who shall teach no more than 13 hours a week each, who shall be appointed by the Turkish ministry itself, but whose salary shall be paid by the mission school.

How can teachers appointed under such conditions fit into a mission school?

The American Mission in Egypt (United Presbyterian) has members who are to be found from Alexandria to Aswan, and 187 schools and colleges in 160 cities and villages which instruct 15,000 boys and girls daily. Hospitals provide 82,000 treatments a year. Its work has resulted in the establishment of 300 Egyptian Evangelical congregations and substations, with 16,000 adult communicants and a community of 40,000 persons.

In any city you are likely to visit you you may tell your carriage driver, "The American School" (Madrassetel-Imrican), and there find a sure welcome and opportunity for exploration into seldom-visited Real Egypt.

What Dr. Howard Somervell, who accompanied the Everest party as a physician, could not see from the height of Mount Everest, he saw clearly on the plains of India's desperate need.

Listen to him!

"En route for South India immediately after the Everest climb, I found a district containing a million souls with only one doctor to look after them. I took ten days' duty for the overworked doctor, and what I saw during those **ten days of appalling need** changed the whole course of my life."

He offered himself to the London Missionary Society as a missionary doctor, and was appointed to Travancore.

The establishment of **an independent Episcopal church in Japan** has been announced. It has taken sixty-four years of effort to bring this about, but the recent election of the Rev. Dr. J. S. Motoda, a native Japanese, as Episcopal bishop of Tokio, assures the success of this church. The Anglican and Protestant Episcopal churches will withdraw from both Tokio and Osaka, the two largest cities of the empire, and let native converts carry on the work there.

According to a statement of Dr. John W. Wood, secretary of the Department of Missions of the Protestant Episcopal Church, this election is the most important advance in the Christian conquest of the Far East since the establishment there of missionary work in 1859.

In 1918 there were 51,424 Methodist Episcopal church members and 27,187 Sunday school pupils in **the Philippines;** in 1921 the numbers were 58,159 and 31,370, respectively.

The number of parsonages and missionary homes increased from 53 to 73 during the three years, and the total number of churches and chapels increased by 21.

In 1918 the Filipino members of the Methodist Episcopal church gave $27,890 for self-support; in 1921, $53,249,—almost 100 per cent increase. The estimated value of all mission property increased from $296,245 in 1918 to $799,670 in 1921.

And yet the needs of this whole island world are scarcely touched. Writes a Philippine missionary:

"There are now at least twenty-five strategic centers in the Philippines where we could place missionaries if we had them. Our work here for some time to come must have American leadership just as the government must have American leadership. This is a supreme opportunity. I know God expects us here and the people at home to be equal to it."

The date of this letter is a significant date in the history of the **American University at Cairo.** It is the date of the first commencement of the College of Arts and Sciences. It is a day to which we have all looked forward with eagerness since October 5th, 1920, when Dr. Robert S. McClenahan first set the educational wheels in motion and faced the first group of students enrolled in the University.

Twenty young men are being graduated. Fifteen have been with us since the beginning.

Does the finished product justify the founding of the University? In the first place, no business man would stake a judgment on the first output of a new factory, any more than a woman would stake her reputation as a cake maker on her first efforts. But allowing for improved output once the University processes become more perfectly developed, we are proud of our first product. Knowing the characters, the attitudes of mind and the attainments of these students three years ago, we rejoice in what they are today. They represent a selection by careful sifting processes from among fully twice their present number. They represent three years of development, physical, mental and spiritual. We think of some who came to us flabby in both body and mind, who are now trim, self-possessed, well ordered, and possessing high ideals. We think of some who came to us troublemakers, without ambition, despaired of by their parents and former teachers, who have been remade and are loyal, teachable, ambitious. It is on the religious side, however, that we feel our greatest contribution lies. Most of these students have had Christianity presented to them for the first time in their lives. In all human probability they would never have had that chance but for their sojourn with us. Their families are reached by no missions. Christian literature does not touch their homes. They would not dream of attending a Christian church. Yet these students have studied the life of Christ, they have spent a year on his teachings, they have put another year on the story of the spread of Christianity in the world. But what is more contagious, they have lived in a Christian atmosphere and have touched Christianity in action as they have had fellowship, even intimate fellowship, with Christian teachers.

Will it be in vain? We have seen in the lives of many "the blade," but the future must reveal "the ear and the full corn in the ear."—Dr. Charles Watson.

"Hope Abounding," the title under which the last Annual Report of the Mission to Lepers was issued, sums up a world situation regarding leprosy and its victims which contains the promise of ultimate deliverance from this scourge of the ages. The disease itself may never be wholly stamped out, but it can be controlled.

That statement does not mean making parts of countries, or whole countries, "clean" by leaving other parts as segregation centers. This was the best hoped for even a matter of a few years ago. Today nothing short of miracles of cleansing are being accomplished in the asylums and homes of the mission. "The number of deaths in two of our largest institutions, one in India and the other in the Far East, where the latest methods of treatment are being used, shows in each case a decrease of over 70 per cent. If that can be accomplished among those in more or less advanced stages of disease, what may not be done for those in the very early stages?"

Recently a medical missionary from East Africa said that at his hospital one of every thirty out-patients who believed themselves to be suffering from a well known tropical disease, was really a leper. That particular instance reveals a grave and growing menace to the health of masses of people which can only be met by treatment. It is typical of other parts where civilization has yet to make great advance. It is only through making the latest methods of medical treatment available for such large numbers that any approach can be made to the control of leprosy.

"We must, however, enter a note of

warning. We do not believe that the best results can be obtained simply by the use of drugs. Both leprosy and tuberculosis are largely due to a departure from nature and her ways, and it is only by returning to these ways that the curse of leprosy can be cured. Good general health, cleanliness, suitable work and exercise, fresh air and healthy surroundings, abundant fresh and well adapted food not taken to excess, a healthy, happy mind not oppressed by care or unnecessary worry, are the enemies against which leprosy, considered in its national and international aspects, can never hold up its head. Still, this new improved treatment, apart from its actual destruction of the casual organisms in the bodies of those who place themselves under treatment, is doing much in an educational way. Those under treatment are instructed in the laws of health and of prevention, and go forth to spread what they have learned far and near, while the treatment of every leper tends to make one less disseminator of the disease."

Bible Distribution.

The work of the Scripture Gift Mission continues to show both the great need and the remarkable results of distributing the Word of God.

Among appeals from very many states in the Union one comes from a military chaplain in California, asking for 500 Testaments for distribution among the soldiers. Practically all the men going to the Philippines, Hawaii and China pass through his hands, and the same is true of men returning from these overseas stations. In 1922, over 30,000 soldiers passed through the post at which this chaplain is at work, and the majority of them had no Bibles. The chaplain gave away hundreds of Testaments, and many of the men professed faith in Christ.

Another letter comes from a logging camp in Michigan, and shows what an earnest worker is able to do. At a recent meeting in camp a number of men accepted Gospels. The next day, at another camp three miles distant, to which the worker had walked, a service was held, with definite results in connection with the acceptance of portions of the Bible. Then came another walk of five miles to a camp where services were held in a home. Fifteen families live at this camp, and a number had no Bibles. The next day another walk of six miles brought him to a camp where similar experiences resulted. The service was filled with adults and children, and they had not had such a gathering there for three years. A drive by automobile took the worker to another logging camp with equally admirable results, while the next day, after a walk of sixteen miles, two camps were visited, and definite results accrued, both among adults and children. All this shows beyond question the great value of distributing the Scriptures and preaching the Word.

Those who wish fellowship in this great work are invited to send in their gifts to the secretary of the American Branch, Mr. R. B. Haines, Jr., 119 South 4th Street, Philadelphia, Penna.

Just a Question of Men.

In our Western inter-mountain country are about 500,000 people of the Mormon belief, with many others who need gospel influences almost equally. These are in and among fully 700 places, filling a district as large as Ohio stretched southward to below Atlanta. In over six hundred of these places there is no local Christian work, and Mormons will seldom attend in others; and when they do go they of course find services adapted to others instead of to themselves. The necessary result of these facts, which inhere in the Mormon attitude and can only slowly be changed, is that very few Mormons can be even reached by ordinary church methods, which were planned for a very different situation. It is doubtful if even 15,000 different Mormons are ever in an ordinary church service. Clearly other means must be used if this people is to have even a fair chance to know what true Christianity is, or to be lovingly urged to accept it and its Lord for salvation.

This necessity was seen many years ago, and plans to meet it were earnestly discussed and adopted by the pastors of Salt Lake City in 1898, and have been actively in operation since June 1901. The Utah Gospel Mission was organized for the work, with headquarters in Cleveland, Ohio, and has covered the whole great field nearly

five times with its special colporter-evangelistic effort, from gospel wagons. Its workers have made about 350,000 house-to-house calls, have given over 26,000,000 pages of special gospel literature, have had nearly 300,000 people at about 4000 gospel services; have sold over 26,000 Bibles and portions and 6000 gospel song books, with much other matter; traveling over 100,000 miles in the field in doing this great work. All has been done in close coöperation with the church work, and several churches and Sunday schools have grown out of it. Much good has been done by other traveling work, as tent meetings in a few places summers, S. S. missionary work, and some wagon work; but lacking the special adaptation of method and literature advisable, and not aiming to reach the whole people.

But the above results have been only a part of what the need required. It has taken an average of over five years in getting over the ground once and giving the people a single gospel chance!

While more funds have been greatly needed, usually the great lack has been just a question of men willing to go for at least one or two years, adapting themselves to the special need.

Mormonism wins by sending out nearly all its young men and many girls for two years each, finding their own expenses. There are usually 2000 out at a time, and the total to date aggregates over 68,000.

The best remedy is to match their efforts with gospel effort.

THE SORROWS OF HEATHENISM.

The sorrows of heathenism and of China have been multiplied these last few years.

Yesterday as I was going to church I saw a man with a little girl in his arm hurrying along the street. I asked one standing by what was the matter, and he said the child had **frozen to death.** She was about thirteen years old.

Christ died for her too. Did she know? A Christless eternity is an awful thought! —Rev. C. J. Lowe.

We have many things happening all round us which show what a hold heathenism and superstition have on these people.

I overheard the Chinese the other day telling something which seemed to me to be unusual, so I asked them just what they were saying.

They told me of a man who had been **put into his coffin, supposedly dead.** When they came to have the funeral a few days after, they were surprised and terrified even to hear someone in the coffin calling to be released and given a drink of tea.

I asked did they not open the coffin and let the man out?

"No, indeed," they said. That was his demon spirit calling out, and they nailed down the coffin all the quicker, and proceeded with the funeral.

The waste of life, the waste of heathenism, letting good human material be born and live and die without improvement, comes over me with overwhelming force as I go about among this people! Christ, and Christ alone, can save the boys and girls, purify the homes, and put moral fiber and spiritual salvation in this so great people!—Rev. T. N. Thompson, Ichow.

Some time ago we met a young widow with six children and a nursing baby. The caste council had decided that as a widow she could have **no food during the day for a year,** but she could have one meal at night. She could have water, however. She is only one, and this is only one of the many sad, hard ways in which caste manifests itself. I quite agree with one who said, "There is only one woman against whom I feel a bitterness sometimes in my heart. She is the woman who dabbles in Eastern philosophies without ever making a serious study of their bearings and significance, who plays daintily with the pitch of Hindu idolatry, who goes into ecstasies over the chains which other women wear, who uses and enjoys to the full the liberty which Christ confers upon her, and forgets or denies him."—Miss Jessie I. Peters, India.

"God must have loved the Chinese very much, because he made so many of them."

This was a child's thought, but it expresses the need of China's millions. A great **"without"** has been written on heathenism. Men and women are toiling without a Bible, without a Sunday, with-

A religious mela in India. (By courtesy of the "Alliance Weekly.")

out prayer, without songs of praise. They have rulers without justice and without righteousness, homes without peace, marriage without sanctity, young men and girls without ideals and enthusiasms, little children without purity or innocence, mothers without wisdom or self-control, poverty without relief or sympathy, sickness without skilful help or tender care, sorrow without anyone to bind up the wounded hearts, sin and lying and crime without a remedy, and worst of all, death without hope!—Mrs. Whitfield Guinness.

What Would You Do?

If you were cuffed and kicked and thrown out of work because you were sick or misunderstood?

If men used you only to enrich their purses and for their own pleasure?

If every night after it was dark, and you had come home from your work, evil women knocked upon your door asking to come in?

If nine out of ten of all your superiors were possessed of the devil and his living agents?

If no one really cared for you?

If temptations were put in your way day and night?

If all your inheritance for generations was of superstition, darkness and sin?

If women, men and employers deliberately endeavored to lead you astray because you manifested a desire to live for Christ?

If men whom you trusted and idealized proved to be scoundrels and blackguards?

If you never heard of God or heard the name of God reverenced except at church, and you were often forced to work when you would like and need to go to church?

If you had not much power of vision, and looked only at the present?

If in your only periods of rest you were surrounded with a Babel of sin and the noises of heathen, sinful life, with reveling and beer drinking, dancing, and the beating of drums all calling your very being to sin?

Would your faith stand this test?

Our Christians have to meet these things. You can help to right conditions: ask God to show you how! God is able to save, and amid all of these terrible conditions the membership of our church here in Elisabethville has more than doubled in the last four months. Yet thousands are daily being dragged down into deepest mires of sin.—Wm. Erle Shields, South Africa.

SOWING BESIDE ALL WATERS.

Rev. W. B. McIlwaine, D. D., of Kochi, writes to the Japan Book and Tract Society:

"I distribute quite a number of tracts, and am sometimes tempted to doubt whether it is really worth while. Then I hear of some Christian who got his first impression

from a tract, and thus was led to seek and to find the way of life, so I take fresh courage and go on. Two months ago, while on a preaching trip in a somewhat remote region a school teacher stopped after the meeting to ask me questions, and told me that she was a Christian, though not connected with any church, and was reading the Bible and praying daily. She gave evidence in the talk we had that she had a proper conception of the plan of salvation, and was trusting in Jesus. She got the first impression from a small tract handed her by me five years ago. No doubt eternity will reveal many surprises like this."

We sow beside all waters. This is especially true in India, where the people go by thousands to the **pilgrimage resorts,** there to bathe in what they consider a sacred river, and to thus wash away their sin. Just before we came home we went to one of these places of pilgrimage. Thousands bathed, and carried away a cupful of water and poured it over their god, and worshiped.

A couple of months afterward a man came along to Amraoti and begged that some one come to his village and tell them more of the gospel. He said another man and he were in that place of pilgrimage, and listened to us as we talked of Jesus. "We took back to our village," they said, "all we could remember, but we want you to tell us more." We went, and as a result we have in that new village today a little nucleus of a church of fifteen souls, adults, who have come out on profession of faith in the Lord Jesus Christ.—Mrs. O. H. Lapp.

Two beggarmen, aged "50 plus," wandered one day into the Presbyterian Church of England hospital at Wukingfu. One of them was blind in both eyes from cataract, and so was almost entirely dependent on the good offices of his fellow vagabond. The cataracts were ready for operation, and accordingly both men were housed in the hospital, the sound man to attend on his crony during the process of cure.

Dr. Stewart operated on both eyes at different times in a short interval, and was enabled to restore entirely the lost vision. Opportunities were not lacking to tell of Another who gave recovery of sight to the blind, and in due course the two comrades set forth again on their tramp, rejoicing at the good fortune that had befallen them.

As these men travel through the countryside, meeting with others in wayside inns and on the field-paths, who can tell what may come from their testimony? Have they not lively memories of the kindly foreign folk who gave them food and shelter, and restored the priceless boon of sight, and who acknowledged as their master, one Jesus, who also cared for blind men in the long ago? However verdicts may differ, must not this retort courteous end all argument, "One thing I know, that whereas I was blind, now I see"?

At the hospital where these beggarmen had so warm a welcome, 102 similar eye operations were performed last year. Apart from old patients who made return visits to the hospital, the new patients numbered 3717,—over 500 more than last year; and 454 sufferers were visited in their own homes.

In the Chinese province of Honan the Yencheng district contains about a million people. The Rev. C. N. Lack, of the C.I.M., who superintends the Bible colporters in this region, writes:

"A hundred men and women were baptized in Yencheng during 1920, and several of the men told me that they had been led to Christ through **the preaching of the colporters.** Recently one colporter said to me, on his return from a journey:

" 'Pastor, I had a strange experience while I was traveling about twenty miles south of here. I was going along with my barrow of books when a man on the road accosted me, and asked if I had foreign books for sale. I replied that I had, and then he asked me if I had a book which tells about a dark valley through which all men have to pass, and of someone who is willing to help us through, and go with us in the dark valley. I inquired where he had heard of this dark valley, and he said that up in the city of Yencheng a few days before he had heard a foreign preacher who had told his audience all about it. I took out the Book of Psalms and read him Psalm 23, and spoke to him of Jesus who is our Good Shepherd. But, pastor,

another strange thing happened that same day. I had been traveling many miles until evening, when another man on the road came up and asked me if I had a book telling about the great king who lived long, long ago, and who was once a shepherd boy. Again I brought out the Book of Psalms, and read to him Psalm 23. I inquired of him where he had heard the story, and he replied that in the city of Yencheng he had heard a foreign teacher preaching about this king. Pastor, I thought you would be encouraged to go on preaching, considering how interested these two men were in what you said.'"

INDIA.

There is undoubtedly in India at the present time **a dearth of candidates for the Christian ministry.** The causes are manifold, but the chief cause is lack of prayer. Pastors and evangelists are God's gift to a praying church. They can be obtained in no other way. It is a good sign to find Ludhiana and Lahore presbyteries opening a new evangelistic campaign with a call to prayer during the next three months. When the church begins to pray men will come forward, and the dearth of candidates will cease.—Dr. H. C. Velte, Punjaub.

The 88th annual report of the **American Madura Mission,** South India, is written by Dr. R. A. Hume on the threshold of his 50th year of service, and contains many retrospects.

Not one of the missionaries of 1873 is in the field today except himself: only four of them are living. Of 15 native pastors in charge of churches 50 years ago only one is living. In 1873 the number of catechists was 103. One way of securing funds to pay catechists is to set them to teaching school, so the number of catechists in 1922 was 91, while the number of teachers jumped from 105 in 1873 to 252 in 1922.

The first Bible woman was appointed in 1869. In 1872 there were five; in 1922, 89.

We wish we could give more space to this report, and that we had some of the fine pictures to reproduce.

Signs are not wanting that the Christian missionary cause in India is entering upon a new phase. The problem formerly was to convert the heathen and the victims of false doctrines, and having brought them into the fold of the redeemed, to shepherd them against the risk of slipping away into indifferentism. Now, however, the non-Christian religions are organizing their own missions in order to **bring back those who have left the ranks.** A recent issue of the Indian "Mahratta" contained the following announcement:

"Last week witnessed an interesting and important ceremony in Poona. One, Mr. VAIDYA, who was deceived into Christianity five years ago by some bishops in Bombay, was reconverted to Hinduism last Wednesday, according to religious rites."

The same journal gives the names of ten other Christians who have returned to Hinduism.

These conditions are serious, in that they are being repeated in all parts of India today. Well organized efforts are being made by anti-Christian societies to undo the work of Christian missions, and the results will undoubtedly be varied and destructive, hindering those weak in the faith, disheartening missionaries, and inciting a general movement back to false and superstitious and cruel beliefs.

A policy of increased activity on the part of missionary societies, and amplified support for their work, are necessary to enable converts to be established in Christian faith and practice.

CHINA.

The boundaries of China contain probably one-fifth of the habitable world. The population of the eighteen provinces is estimated at 414,000,000. The chief religions are Confucianism, Taoism and Buddhism, but the real religion of China may be said to be ancestor worship.

The pioneer Protestant missionary, Robert Morrison of the London Missionary Society, reached Canton in 1807, but he could only live there as an employee of the East India Company. China was not open to missionary effort until shortly after the Treaty of Nanking in 1842. The Church Missionary Society began work in 1844, and the English Wesleyans, Presbyterians, and several American societies at the same time or soon after. In 1865 the China Inland Mis-

sion was founded, and is now by far the largest of the missionary societies in the country.

To the question, "What is the difference between one who is a Christian and one who is not?" a Chinese girl answered:

"Happiness!"

Rev. Karl L. Reichelt has founded **a Christian mission to Buddhists,** with headquarters at Nanking. He will address himself especially to Buddhist priests, as they are the only distinct Buddhists; most of the laity being only partially Buddhists, though many Chinese women may be called good Buddhists.

This founding of a distinct Christian mission to the representatives of a distinct non-Christian religion is a significant forward step in mission work in China. There are already two or three missionaries set aside for work among Mohammedans, but Mr. Reichelt is the first to Buddhist priests.

"In our tour of the Hak-ka field we found many places where there were no chapels and no messengers of hope and life. We found large sections thickly settled with no one to represent Christ except Catholics, Lutherans, and occasionally a Seventh Day Adventist, and in some places not even these were to be found; yet never did we find a place where the agents of the British American Tobacco Company, the Standard Oil Company and the Singer Sewing Machine Company did not have their representatives. Across the mountains and the fertile valleys into the teeming villages their products had gone. Many places the people would come running to us, asking if we had American cigarettes to give them. As soon as they learned we were Americans they expected us to have cigarettes to give or sell to them. **How long** will the United States be represented in these fertile regions for Christian activity by commercial agencies alone, and not by messengers for our God and Saviour? The churches in the homeland must answer this question."—Dr. J. R. Saunders, So. China.

In an article on **Roman Catholic missions in China** Rev. Albert S. Cooper says the annual increase in adherents is said to be fifty thousand: which is about double the increase reported by Protestant bodies, but we presume the basis of counting is different, as in other lands.

There is large diversity of work, amounting to a spirit of rivalry, between the various Roman Catholic orders and societies which have a footing in China. There is no common council, and no publications reviewing the field as a whole.

Practically the only education undertaken by the Roman orders comprises church schools for teaching children the catechism, etc., normal schools for training catechists, and seminaries for the training of a native clergy, which is carried on with all the thoroughness characteristic of the Roman church in all lands. There is no active propaganda by tracts or street preaching. Individual work by carefully trained workers seems to get the results achieved.

NEEDY FIELDS.

In West China there are three million Mohammedans. These Mohammedans are fierce and treacherous. Some sixty years ago there was a rebellion, and in twelve years twelve million souls were massacred by the Mohammedans. Twenty-six years ago they rose again in rebellion right on our field, and Brother Christie had to flee into Tibet to save his life. One hundred thousand souls were lost at that time.

In our own field we have 800,000 Mohammedans, and there is nothing at present being done for them.

One day a Mohammedan bought a Gospel from a missionary. He tore it to pieces, slowly stooped down, put the pieces together, got a match, lighted it, and burned the pieces. What could the missionary do? That is the way they meet the Gospel. Talk to them, and you will find them outwardly friendly, but they are treacherous in their hearts. For the young men and women who are called to go, it may mean the laying down of their lives, but we pray God will raise up some men and women filled with the Holy Ghost, who count not their lives dear unto themselves, so that the gospel shall reach these eight hundred thousand souls on the Tibetan border.—Thomas Moseley.

Liberia.

Liberia is the one spot on the vast continent of Africa where the Negro is working out his problem of self-government.

The girl farthest to the right was one of thirty living in scattered pioneer districts who memorized the whole of the Gospel of John. How would you like to give such young folks gospel books written especially for children?

With Abyssinia it is all that remains to Africans of the continent.

Its area is about the same as Ohio.

The population of Liberia consists of Americo-Liberians, who live in a number of small settlements along the coast and on important rivers, and the native population, aborigines, composed of many tribes and peoples, each speaking its own dialect, with its own territory, laws and customs. Though independent, most of these tribes recognize the sovereignty of the republic.

Population figures for Americo-Liberians are variously estimated from 10,000 to 15,000; with 35,000 natives semi-civilized, and 2,000,000 untouched natives who live in the bush. Monrovia, the capital, is the principal city, with a population of 12,000.

Liberia was settled a little over a hundred years ago as a home for American free Negroes, under the auspices of the American Colonization Society. After about twenty-six years of colonial government the country was made a republic in 1847. The government is modeled after that of the United States.

There is no system of public schools as yet. Most of the elementary education is done by the various missions.

The Protestant Episcopal church has maintained an active mission in Liberia for about 75 years,—its first foreign effort. It has over 40 day schools and 20 boarding schools, with over a hundred salaried native teachers and nearly 3000 pupils. There are 33 native clergymen, and a native Liberian was consecrated suffragan bishop in 1921.

There are 600 towns in Liberia without a school, and the hinterland which reaches back 200 miles from the sea is almost untouched. Meanwhile Islam is steadily advancing!

"There is, however, one respect in which our help at the present juncture will be most timely. Liberia has never learned to utilize her resources. With a soil so fertile that one needs only to scratch it with a hoe to produce a crop, she has been buying rice brought from India by way of England. With a magnificent forest growth she imports lumber for want of saw mills. To help Liberia unlock her natural resources we have begun a well-equipped industrial school for boys at Cape Mount and an experimental agricultural station at Kobolia, about twenty miles further inland. At both these places training in Christian citizenship will go hand in hand with instruction in the useful arts. The young men who go out from these schools will pass on to others what they have learned. They should play a useful part in bringing about a new era in Liberia."—"Spirit of Missions."

Senegal.

While there are a few tribes of natives in the outlying portions of Senegal whose members practise fetish worship, the great majority of the inhabitants of the country

profess Mohammedanism. This religion was introduced both by the Berbers or Moors from the north and by nearly pure Negroes who came from the west about the 13th century and set up the powerful sultanate of Timbuctoo. Some of the tribes of Senegal are apparently staunch Mohammedans, but others are only nominal followers of the prophet, preserving their superstitions and pagan practices much as nominal Christians continued to hold to such superstitions in parts of Europe during the Dark Ages.

One way of understanding the religious situation in Senegal is to consider that the inhabitants are at the level or much below the level of civilization of the tribes of northern Europe before their contact with the Roman Empire. The Senegalese have had little opportunity to adopt Christianity, but even so their conditions and surroundings predispose them to an acceptance of Mohammedanism, since its principles as practised in Mohammedan Africa more closely accord to their degree of culture. They do not find it easy to rise to the conception of a loving, just, merciful God, but, used to tyranny and the exercise of arbitrary power, they more easily accept what has come to be the Mohammedan conception of Allah. Of even more importance to them, they can become Mohammedans without changing their fundamental customs. In particular, they may retain the polygamy which they already practise, and outside immediate French control may hold slaves.

Not of least importance in the spread of Mohammedanism in Senegal is the fact that Negroes are instrumental in extending it. Not unnaturally the natives are inclined to give ear to men of their own race, living their own lives, as against Europeans who live differently and would have their converts live differently.

Whether the Moslem religion will obtain a firmer or a less firm hold on Senegal and the remainder of "black Africa" is believed by some observers to depend largely on the language question. Arabic is being extended as the language of trade, and it is the language of the Koran. If France insists on the use of the French language in all intercourse with the natives, as she is showing a tendency to do, and teaches it to a large proportion of the children in the public schools, the spread of Mohammedanism, it is believed, will be much less easy.

"WHO WILL GO FOR US?"

Rev. James Cantine, D. D.

It might be thought that a missionary experience of over thirty years would enable one to specify definitely what should be the qualifications of those sought by the church to represent it in its new missionary enterprize in Mesopotamia. And yet these same years have seen men of such diverse characteristics, each used so fully for the upbuilding of Christ's kingdom in Arabia, that one hesitates to let human judgment be any considerable factor in seeking the answer to this call of God through the Reformed Church. However, it may be helpful to give some thoughts, based upon my own experience and observation, as to what will help make the volunteer, throughout all his life, to be happy and fruitful.

He who would hear the divine call as did Abraham, to leave country and kindred and father's house to go and be a blessing to the land of Abraham's nativity, must have the Abrahamic faith. A faith that brings obedience: an obedience cheerful and hopeful, even though, as with Abraham, the inheritance be a long time delayed. A faith that sees in a strange country, strange to the comforts and advantages of this Christian land, a land of promise; not alone the definite promises of the Old Testament prophecy, but the promises of the gospel, that sustain through the cruel bitterness of the winter's barrenness, and the exhausting labors of the springtime sowing, until in God's own time the harvest promised by our Lord is reached. A faith that is not abashed nor disheartened at the sight of the ruined foundations of great Babylon and greater Nineveh, nor will be sterilized by too close alliance with the material developments awaiting Baghdad and the Land Between the Two Rivers, but will live for and die expecting a spiritual building, whose builder and maker is God.

Mesopotamia will still be a pioneer field, calling for ability to endure some physical discomfort, much isolation from Christian

fellowship, and a good measure of self-denial in cheerfully accepting limitation of the usual stimuli to material and scholarly advancement.

Mesopotamia during the war was called by the English soldier "Mespot," a word which suggests the crude mingling of many peoples and conditions. The missionary who works there should not be so appreciative a Caucasian that he cannot easily mingle with those of another color, nor so devoted a denominationalist that he cannot walk in step with those of another inheritance, nor so good a nationalist that he cannot subordinate his loyalty to the higher allegiance due to the commonwealth of mankind. Especially should he be no man who finds himself unable to coöperate with the ruling power in all its efforts to help forward its subject peoples, nor one unable to recognize what of understanding and sympathy is his due to yield, in return for the tolerance which makes his residence possible.

One who would speak to the Arab face to face must cultivate those virtues which have made him and his religion such a power in the world's history: endless patience, not alone with one's neighbors, but with God's working; a genuine resignation to the will of God that will heal many a hurt and ache; a steadfast belief in the ultimate and complete triumph of God's purpose, that will bridge over much perplexing discouragement.

And then there is something which, if possessed, will prove the flux that will bind together into a living, powerful personality all other qualifications,—an abounding enthusiasm for this, one's life-work. This can be acquired. To those who will acquaint themselves with the history of this martyrdom, its legacy of divine promise, its present day religious importance, its awakening and entrance upon a new era among the peoples of the world, Mesopotamia will still be a word to stir the pulse and kindle the zeal of those who work and pray that the kingdoms of this world may become the kingdom of our Lord.

TROPHIES OF GRACE.

A few years ago two Chinese were baptized in the First Baptist Church of Spokane. Not long after one of them came to the pastor and announced his intention of returning to China. He gave as his reasons his desire to help forward republicanism and his wish to tell his family of his newly found joy in Christ. He said goodbye, and went back.

Years elapsed until one day the pastor, on a visit to his former field, came face to face with this same man in the streets of Spokane. After greeting, the Chinese explained his presence in America. China was now a republic. His immediate family and many relatives had become Christians. They had as a family, by their own efforts and at their own expense, established seven mission stations in China, and had assumed the financial responsibility for their maintenance. He had returned to earn his share of the running expenses of the missions.

From the street he doubtless looked like any other Chinese, but there he was, a prince of the kingdom of God who expatriated himself for the salvation of his people, dreaming his great dreams, praying his great prayers, a link in the chain which binds America and China and the whole round world about the feet of God. —"Missions."

A Twentieth Century Miracle.

Fernando was superior to the average Mexican peon. He had a larger proportion of pure Spanish blood, and he was not only industrious and faithful, as are most of the Mexicans who come to the States to better their condition; but he had some education and was much above his fellows in intelligence. As a farm hand, and even as foreman, he was eagerly sought after. But Fernando had one serious failing: he was cursed with a terrible appetite for liquor. He was what is known as a periodical drinker, and when in his cups became transformed from a gentle, mild-mannered man to a dangerous beast.

After coming to himself from one of his orgies, he learned to his horror that in his drunken frenzy he had beaten his Indian wife so severely that she was in the hospital in a serious condition and with the sight of one eye destroyed.

Cast into a pit of horror and despair by the thought of what he had unknowingly done, Fernando turned to his long-forgotten God in an agony of supplication.

It was a winter night, and the ground was covered with several inches of snow. Rushing wildly out of doors, he knelt in the snow by his little cabin and besought God to deliver him from the slavery of his fearful habit, pleading that the murder that he had come so near to committing he would be certain to commit at some future time unless he could be saved from that which had grown so utterly beyond his control. Through what seemed to him hours of darkness and cold he wrestled with God in prayer, then there settled down upon his tormented soul such a peace as he had never dreamed of, and as he himself afterward told me, "God took the thirst all away from me; I have never wanted a drink since that night."—Miss Edith M. Young.

SUNDAY SCHOOL AT CHUNGJU, CHOSEN (KOREA).

In the city the church bell is ringing out its invitation to Sunday school. Soon you see a different class of people file past. They are clean, all have had their long hair cut, and instead of carrying loads on their backs they carry a Bible, hymnbook and Sunday School Quarterly. They are all men and boys. The boys go to the school building, where about fifty of them, ranging from ten to eighteen years of age, have a Sunday school conducted to suit their capacity. The men go to the church building, and have their own Sunday school. The classes are arranged according to ages and growth in grace. A class of old grandfathers is seated up near the front. Never too old to go to Sunday school in Korea! Some of them know the Golden Text too! A little after ten the bell again peals out, then they have review, and soon they begin filing out.

As they go home another stream of Christians meets them. This time they are women and children. The women have their Sunday school in the church, divided into fifteen classes taught by Korean women. Quite an innovation, in fact a revolution, in Korean custom for a woman to teach in public! What a new world is opened up by the gospel to these poor abused and repressed human beings! Here in front is the toothless grandmothers' class. Some of them have learned to read the Bible after reaching fifty years of age. Over in the corner is a class of girls running as high as sixteen and seventeen years of age. Another horrible innovation,—they are old maids, for the average Korean girl marries from twelve to fifteen years of age! Over here on the right is a group of the better-educated, high-class young women. They are dressed in silks, and their hands show they have not been accustomed to work.

In the school building the primary Sunday school is in session with about 100 little tots. Most of them have on clean clothes, and have bright shining faces. Those from the poor, heathen homes are dirty, unkempt and full of vermin. They sing with gusto "Jesus Loves Me" and "When He Cometh." They join earnestly in repeating the prayer which the leader is teaching them to say, though now and then a mischievous lad pinches the leg of the boy in front, or pulls the hair of the girl to the side. They have a good faculty for memorizing the Catechism and Golden Text, and listen with interest to the story from the large picture roll sent out by some good friends in America.

You are impressed as you look at this crowd of little people with the possibilities for good wrapped up in them. Perhaps there sits before you a Korean Peter, or Paul, or Moody, or Sankey! —From a report.

MAKING REPORTS.

Today I have been filling up, with rebellious feelings, schedules of figures for the annual report, ... for figure values here are so different from anything the reader at home will put on them. Twenty shillings is not the measure of one pound in a land where laborers earn twopence a day and teachers six shillings a month. What content will you put on one hundred baptisms when each soul has its own history, and each is beyond price? What record of the kingdom is there in a thousand church members, each differing from the other in light or darkness, in life or dead formality? . . . .

If arithmetic is to be the measure of progress, who will find us a table for acts of mercy, and words and deeds of truth? If only we had a register to record deepening character, growing knowledge, faith, Christlikeness! Or a balance-sheet with columns on the one side for indifference to pain, for cruelty, superstition, suspicion, for inertia and drunkenness and wantonness, and, on the other side, for tender solicitude, for reasonable confidence, for progress in grace, in sobriety and purity! Then, I think, we should not rebel so much against annual statistics.—Dr. Donald Fraser in "African Idylls."

It is impossible to properly report a year's work of any one station on a written page, or a dozen pages, for that matter. We shall endeavor to select certain items from various stations that illustrate some department of the work more or less common to all the stations.

Read with imagination, and as a background for imagination remember that each station has its evangelistic, educational, industrial, and medical departments; a group of outstations, under native leadership, scattered throughout the region that look to the central station for guidance and inspiration, and send their more promising young people to the stations for further instruction. The stations, in turn, send their more promising ones to the central training Institute at Dondi for further training.

The picture is incomplete unless you visualize all the station activities: the educational missionaries at their appointed tasks, the medical missionaries constantly relieving pain and suffering, the industrial missionaries erecting buildings and teaching the gospel of honest and thorough work, the evangelistic missionaries heralding the glad tidings, the housewives about their daily routine and also helping in various activities, the missionary children at play with their dark skinned neighbors, jabbering their Umbundu "for dear life," much to the delight of the natives and to the anxiety of their parents lest they prove slow at properly learning their own language.

At some of the stations, two or three missionaries doing all these things, literally wasting themselves in Christ's service, and listening all the time for the footsteps of recruits.

Imagine all saying the word in season as they have opportunity, and endeavoring to exalt him in all things and at all times who called them to this great service. Imagine, too, the native helpers at their various posts: the outstations scattered far and wide, and the regions beyond, with their Macedonian cry.—From the Report for 1922 of the West Central Africa Mission of the American Board (Portuguese West Africa).

NORTHFIELD SILHOUETTES

Over in Japan there is a colporter in the employ of the British and Foreign Bible Society who has his own way of scattering the good seed of the Word. The general plan of the Bible Society, by which its colporters are guided, is to sell the Bible in Japanese at a very low price, but not to give it away. Maruyama, however, worked out his own method, and so completely justified it that the Society permits him to follow his own plan. He works a district by going from house to house, leaving in each either a Gospel, a New Testament, or a Bible, and then returns later, seeking conversation with those who by this time have often read much or all of the book that was left, and endeavoring both to sell the book and to interest the reader as an inquirer after Christianity. While in this way he does lose some books that are not paid for, he sells more than any other colporter in the employ of the Society, working in similar districts.

He gets a very small salary, has a wife and son to support, but sends every year his own gift, small in amount, but large in generosity, to Mount Hermon School, at which he got his Christian training.

When he first left Japan, in 1898, he was an idolater. With him on the ship was a common sailor who loved the Lord. The Japanese boy noticed the difference between this sailor lad and the other sailors. He saw him frequently in prayer, and asked him to whom he prayed. There and then this plain, unschooled sailor, reading the Gospel

of John to Maruyama, led him to Christ. Maruyama then threw his idols overboard, saying:

"Jesus, I am sorry, but I know you forgive, as I did not know!"

The whole story of how he made his way to Mount Hermon School is full of interesting incidents, but the story of how he made his way back to Japan to become a colporter there is not often matched in its portrayal of a converted heathen's persistence and ingenuity.

When he left Mount Hermon he had no possessions except the clothes on his back and a little money in his pocket. He made his way to New York, hoping that he might there be able to find a vessel on which he could earn his passage to Japan. Failing in this, he decided to make the same effort from the Pacific Coast.

With no money to pay his way across the continent, he started on foot. He secured from the Bible House in New York ten copies of John's Gospel, to which he was able to add along his way other similar supplies, totaling over four hundred copies. He crossed the continent on foot, everywhere selling his Gospels, and finding home after home open to him for his meals and lodging. When he finally reached San Francisco he went to work in a restaurant until he had earned enough money to print a sheet containing the full list of all who had helped him, with a statement of what he had received from each.

This list covers the distance from New York City to San Pablo, Calif., and the dates include July 8 to November 15. On it are some four hundred names, and among the kindnesses it acknowledges are such as the following: "Lodge, and breakfast, and money"; "Bed and breakfast"; "Telling short way"; "Music"; "Mending shoes"; "Welcome words"; "Ride"; "Cane and breakfast"; "Money, bed, and pocketbook"; "Breakfast, making cheap"; "Twenty-three copies of Gospels"; "Fruits"; "One fan, cup, and water bottle"; etc.

To that list he attached this letter in his quaint, foreign English, and mailed a copy to every one of his helpers along the way:

San Francisco, Cal.,
January 5, 1904.

My Dear Sisters and Brothers:

In the knowledge of our risen Lord Jesus, by the help of Lord God and your kind almsdeed, I came here safely in the evening of November fifteenth and want to tell you somewhat the story on the road: how I took baths in the rivers; how I picked up the berries and apples; how the birds on the fences comforted me; how many times I stopped to look at the beautiful landscape, and thanked God; how it was dangerous when I met the freight train on a long bridge one evening; how I helped my motto, which I took for this journey, "If I do not look too far, I may climb up easily the steep mountain, even the globe," in the hard rain and hailing days, and in the hour of climbing up the mountain; how I wondered when I was stepping on the railway ties so far, thinking about the Jacob's dream in Genesis twenty-eighth chapter, and wished to be so. But I have no education and no time to write so long, so I made up a list of your names to keep it so long as I live on the land, and to show you when and what road I passed.

Now my sailing away from this country is in a few days. I wish to do so. And I do not know that I can write you again from my country or not, though I told some of you to do so; because we do not know at all about our body. So, though I could not fulfil my word, please forgive me! I want only to praise the name of Lord God, the Almighty, which only the Holy Bible teaches us, and who raised up Jesus, our only Saviour, from the grave. If you will, pray for me that I do not profane the Holy Name, but instead to praise it, through the teaching of our Saviour Jesus Christ.

Yours truly,
Fusakichi Maruyama.

He succeeded in finding his opportunity to work his passage across the Pacific, reached his native village, testified to his relatives and old neighbors of his faith in Christ, and won some of them to be his fellow disciples. True to the method of Christian service which he had already tried and tested, he began to circulate Gospels of John in Japanese, and before long became connected, as already stated, with the British and Foreign Bible Society in its work in Japan. For eighteen years he has now been one of its most efficient colporters.—Rev. James McConaughy, in "The Sunday School World."

QUESTIONS MEN PUT TO JESUS CHRIST.

III. WHICH IS THE GREAT COMMANDMENT OF THE LAW?

Rev. E. S. Woods.*

It was an anxious and exacting day, that Tuesday of the week in which he was murdered. All the hours of that day he—Jesus—spent in the Temple court, submitting to a continuous fire of questions from a hostile crowd. Such an experience is calculated to try the nerves and the patience of the strongest, but in this case the hecklers failed signally to pierce the armor of him they were attacking. The questions came for the most part from people who regarded themselves, and were regarded by others, as religious. Indeed, many of them occupied prominent positions in the religious world of that day. It is a strange and significant thing that most of the opposition which Jesus met with in his earthly life came from religious people; the "men in the street" of that day, including all sorts of queer and disreputable people, took to him and listened gladly to what he had to say, but the religious people disliked and suspected him. When one considers what a wonderful religious heritage they possessed, however much they misunderstood it, and when further one notes that Jesus himself fed his soul in those same rich pastures, one cannot but realize how deeply he must have been hurt by such opposition on the part of those from whom he might well have expected to find sympathy and understanding.

On this fateful Tuesday the questions came almost entirely from men who wanted to make bad blood, and bring Jesus into direct and open conflict with the authorities. One of the questions was on the face of it innocent enough, whatever ulterior motive the questioner may have had.

"Rabbi," he asked, "what is the great commandment in the Law?"

The crowd must have listened to this question with some interest, for according to the rabbis there were six hundred and thirteen different precepts in the Law, some "heavy" and some "light," and there was considerable controversy in the rabbinical schools as to the correct placing of the commandments in their respective categories.

Men always make religion more complex than it really is, and no generation, certainly not our own, can afford a superior smile at the pedantries of these rabbis. And bewildered by the subtleties and complexities of religion as it is often presented to them, men are always asking again the old question: What is the great commandment? Sometimes it is asked critically or querulously, sometimes wistfully, sometimes almost hopelessly; but however asked, it does voice an inquiry which no thoughtful person can permanently avoid making. What in religion is the really fundamental thing? What is its main secret? Who and what is God? And what does he really want us to do?

In our own day, however much men may distrust or neglect official religion, there is a growing sense that it is labor lost to seek any final answer to these fundamental religious inquiries without reference to Jesus Christ. It is significant that men are turning again towards him with a renewed expectancy. They are making fresh attempts to understand his message, his point of view, his personality. They may not be, many of them, orthodox doctrinally, they may be quite out of touch with the religion of our day which bears Christ's name, but they have a pretty strong idea that he can give them what they want, and tell them what they need to know.

The answer which he gave to the lawyer that day in the Temple court stands, as no doubt he meant it to stand, as a very fair

* Of the younger church leaders in Great Britain, none holds higher place or wields stronger influence than the Rev. E. S. Woods, who is rector of the Church of Holy Trinity in the University of Cambridge, where he attracts overflowing congregations of undergraduates, seniors and professors. His preaching is unquestionably the strongest spiritual force in the university, and in addition to his pulpit gifts his executive abilities have won for him the foremost place in the councils of the church's larger life. He is marked out for high office,—many think the highest of all. This contribution from his pen is characteristic of him.

summary of the great message which he brought to mankind. It is true that his answer is a quotation from the old Jewish law; but the significant words in his quotation,—God and love and neighbor,—he had filled up with a new and infinitely richer content. Seen in the light of his life, viewed in the light of his teaching, these ancient commandments take on an altogether new force and meaning, as many who heard him speak that day must have keenly realized. They must have felt, as all who today study the Old Testament intelligently needs must feel, that all the long story told in that wonderful literature, of human search and God's self-revealing, reached its satisfying and appointed climax in Jesus Christ. Because of what Jesus did and said, to love God and to love your neighbor carried, and carries, a new ideal, a new scope, a new possibility.

"Thou shalt love thy neighbor as thyself." What that may mean of respect for human personality, of thoughtful and patient affection, of quick imaginative sympathy, of sheer common kindliness, men saw embodied in Jesus' own relationships with the people he met. To that way of loving, based on self-giving, and in complete contrast to all selfish standards and values, he imperatively summoned any who would listen to him. Many, then and since, have responded to his call. The response is still only local and partial. But it is at least recognized that on no other basis and by no other method can men possibly solve the complex and age-long problem of human living together. That problem will be solved as soon as men, jointly and on a large scale, try the way of Jesus.

There is a wealth of significance, which is sometimes missed, in his putting these two commandments into one context. For he saw so clearly, what so many others have failed to see, that you cannot hope to love your neighbor unless you love God. Here is the rock on which many finely-conceived Utopias and elaborate reform schemes have foundered. They have pictured a magnificent achievement, but have inadvertently omitted to provide a motive. They have proposed a great effect, but have failed to do anything in the way of producing a cause. Jesus fills this gap as no other has ever filled it. He says in effect that if you love God you cannot help loving your neighbor. It is perhaps hardly necessary to add that to love God in Jesus' sense of the words does necessarily involve a resolute daily exploring of his wonderful companionship. And it is as well to point out that this conscious personal relationship with him, with all its transforming results, is not in the least an esoteric secret for mystics, but is meant to be the normal experience for the ordinary person, whatever his temperament or circumstances.

The sequel to the scribe's question is noticeable. Evidently the questioner was deeply impressed by what Jesus had said and the way he had said it, for he at once made this striking rejoinder (I give his words in our ordinary common speech):

"Yes, Master, I agree that there is only one God, and that ritual and even services are no use for a man unless he love God from the bottom of his heart, with all his understanding and strength, and also unless he loves his neighbor as himself!"

Little wonder that Jesus saw in him one who was on the verge of becoming a disciple, and addressed to him a word of hope and encouragement:

"Thou art not far from the kingdom of God."

Nor is anyone far from the kingdom of God who begins to grasp what that questioner showed that he was grasping,—a real sense of proportion in religion. Much of the trouble with religious people today,—and, indeed, in the whole of organized religion,—is precisely this lack of a due sense of proportion. Machinery and order and administration there must be,—all these things are essential to any organized society; the mischief is that it is easy to become so engrossed with the machinery as to forget the real need which the machinery is supposed to serve. The church would have more effect in the world of our day if more Christians could escape from a paralyzing ecclesiastical self-centeredness, and individually and corporately learn to feel a far deeper concern for the fundamental Christian business of loving God and loving their neighbor.

ONE HUNDRED YEARS OF WOMAN'S WORK IN A CITY MISSION SOCIETY.

Miss Edith A. White.

The Woman's Branch of the New York City Mission Society celebrated the completion of one hundred years of service last March.

This society touches all the work in the community. We come in contact not only with the church and home life of our people,—these two being the great roots of the moral life of a city,—but enter into the daily problems of employment, child labor, day nurseries, hospitals, dispensaries, public schools, street life, amusements, etc.

The founders were far-sighted women of unusual ability and character. They were quick to realize that cities are strategic centers, that what went out from them of character would influence the whole nation. And so they laid the foundation, and today in this stupendous city the Woman's Branch has 38 women workers, including 22 missionaries and nine trained nurses, speaking various tongues: 17 English, including one colored worker, 7 Italian, 4 German, one each Spanish, Czecho-Slovakian, and Syrian. They supply the five City Mission churches with a staff of five to eight workers each, according to need, except the Spanish church, with one worker.

It is most interesting to find that many principles of so called welfare work, a term used today of work commonly supposed to be modern, were used in the efforts of our pioneers.

Away back in 1866 we opened the first sewing schools. Fifty years ago a worker reported providing provisions for a family, and securing work for a man at his trade. In 1873 out-door services were "renewed—for about 300 persons—of all nationalities and shades of complexion." In 1875 our Olivet Church started a Helping Hand Auxiliary for furnishing sewing for women who were paid by the hour for their work. In that year mothers' meetings were started, and a quaint wording of the past says: "We believe in them, not as agitators and disturbers of the home relations, but as educators."

In 1878 we established the Virginia Day Nursery. In that same year we began our fresh air work, then through the "Evening Post" now under the well known "Tribune" Fresh Air Fund. Coöperation with the Flower Mission is mentioned in 1877, with the Charity Organization Society and the Association for Improving the Condition of the Poor in 1884, and later with the Children's Aid Society. Visits to prisons are recorded, accompanying delinquents to court, and coöperation with old Five Points missions, with hospitals and dispensaries.

The society has the honor of having established district nursing work. In 1873 a missionary in the Fourteenth Ward was appointed to visit the sick poor. This was considered so valuable that the services of a member of the first graduating class from Bellevue Hospital Nurses' Training School was secured to minister to the sick poor in their homes. This experiment proved so satisfactory that the following year five trained nurses were in service. The number has varied throughout the years, according to the funds available. The nurses never lose sight of the foundation principle of the society, and as they minister to the body and instruct the mother or girl helper, they have also been able to minister to the soul.

The Christian Workers' Training School established in 1895 has sent graduates into all parts of the world as pastor's assistants, secretaries, state charities aid missionaries, etc.

Theoretical work is given in the mornings, and practical experience in the afternoons in the unequaled field of lower New York.

The growth of the work along financial lines may be realized by a comparison of figures. At the end of the year 1822 $606.37 was raised; at the end of the fiftieth year, $3466.00; at the end of the seventy-fifth year, $41,447.07; on the completion of the one hundredth year, $108,774.80.

On the fiftieth anniversary it was re-

ported that "during the half century $94,166 had been raised and expended by ladies." In the latter half of the century $2,050,224.25 was raised!

The five City Mission churches are interdenominational, and are maintained by the Men's Board. They gave to the City Mission Society the past year $8230 as a voluntary offering from the people. It is not only the money, but the voluntary giving of time by the people after an eight- or nine-hour day in the office or shop, which should be recorded. Over 250 of our church people are helping in the City Mission churches today. Two hundred and seven united with our churches on confession of faith during 1922. Does not the test of the work lie in the results in lives?

We offer social evenings, musical organizations, gymnasium, bowling, sewing-school, cooking and kitchen garden for indoor work, and because outdoor play is a large and important part of the child's preparation for later life, every summer we send about 6000 of our people into the country for day's outings, and about 800 children for two weeks under the "Tribune" Fresh Air Fund.

An average of 50,000 visits are made during the year by the missionaries and trained nurses in the homes of the poor people. The nurses average 4000 calls a year; receive patients for treatment at a First Aid room in the church at which each nurse centers for her work; maintain First Aid rooms in three of the Children's Aid Society schools (average treatments, 6000 yearly), Virginia Day Nursery, and Lincoln Home and Hospital.

Besides calling in the homes of the church people, one day a week is set aside for canvassing to get in touch with the people who have just landed here. Within a year the following resulted: Children gathered into church schools, 269; children gathered into day schools, 35; adults gathered into church schools and home departments, 45; total, 349.

Our workers conduct each week 10 mothers' meetings in English, Italian and German. Total of 327 meetings during the season, October to May, with an aggregate attendance of 7474.

In four centers they conduct once a week four meetings for children, grouped according to ages, under six, six to nine, nine to twelve, twelve to sixteen years. 398 meetings, with an aggregate attendance of 8685.

The attendance at Sunday school classes has been over 20,000; at Christian endeavor and other meetings over 4000. A necessity for this kind of work lies in the fact that during the twenty years from 1868 to 1888 a population of nearly 200,000 moved in below Fourteenth Street and seventeen Protestant churches moved out. From 1888 to 1907 no less than 87 churches and missions abandoned the same district, or died there. Over thirty have gone since that time.

Twenty years ago a West Side boy was a member of a street gang. A worker had noticed his leadership, and one day, as a bait, asked him to get her a piece of cheese at the corner grocery store. When he brought it she asked him to fix the chairs for an evening meeting, which he did; he also attended, and afterwards went to the gymnasium. To quote his own words:

"For ten years I fixed those chairs before and after the meeting. I entered into the educational, industrial, social, physical, and spiritual life of the church. I got a job through the church. I found my wife there. Our children are now members of the Cradle Roll. Thank God for that piece of cheese!"

Was it worth while?

A nurse says: "I have a picture of 14 young men members of my Sunday school class, recruited through nursing in their homes. Where are they, and what are they doing now? They have gone into other parts of our greater city as successful physicians, teachers, and business men. One is the superintendent of a large nearby Sunday school. All are a credit to the manhood of America.

"Recently I met a young man holding a place of trust with a well-known city architect. I first saw him a lad of seven years with his mother, five sisters and three brothers, walking on Rivington Street a few days after they had landed. They had heard a church bell, and followed in that direction. I talked with them in their own language, invited them into DeWitt, and they all came on Sunday, father in-

cluded. They suffered hardships, living in cheap rooms with bad air and limited food. This caused much sickness in the home, so that sometimes I had to take them in groups to the hospital. When prosperity was in sight, half of that splendid family had died. During our recent interview the young man said with a great deal of emotion:

"'I just want to tell you that I have been made a member of the firm, and I owe it to the day when you met that immigrant boy and invited him to the church where he got started right. I will pass it on!'"

CALLS ON THE GREAT LAKE.

Dan Crawford.

It is only in God's light we can see light. His light on foreign missions is love, even as that love is light. Therefore I would pin my readers down to one (one only!) thing: I mean, loyally to think lovingly that we might after all be doing more, much more than we seem to.

That is putting the picture in the best light. At any rate, give us credit for hiding a lot! Hiding lots of vain-glorious things, lest the deceitful flesh be our undoing! When pronouns in the nominative run away with our pen, then God Most High gets less glory than man: which means no glory at all!

Let us take the actual setting of this story: I mean, the actual time, and also actual acts, as I jotted down the notes.

Time. It is night, a black African night with not a star. What makes the night blacker is a far-away moan from the great lake. It is not the wailing of the wind, but human voices moaning in despair. They are far out, and drowning. Their dug-out canoe has capsized, and they are clinging to the overturned log. They are Christian men. Donald is the first, and William the second: both preachers, and respected. Like the early apostles they are fishermen, their canoe being a mere skiff and coggly. The glassy lake betrayed them, and in the subsequent storm over went the boat. Then those drowning two cried out to both God and man.

Listen to that moaning in the dark! There is a lesson in it all. The steady alternation of their ascending prayer to God and their shoreward call for human help is a painfully practical picture of any really serious endeavor in the salvation of souls and bodies: (1) Pray to the Lord, and (2) tell his people.

Silence! Then another moan out of the night, and yet another!

Get the picture! Think of the dark starless night and the darker moan coming in on us, all atremble with the tension! Then imagine the brave men who rush to their rescue! They did rush! They did help!

At last the weary waiting is broken by a far-away song of praise. Away down on the shore it begins faintly. As they climb the cliff the praise gets clearer and nearer. "He will hide me" is what they are singing. They love that hymn even in normal conditions, but never did all of us love it as tonight when God turned the doubly black into the doubly bright.

Besides, you must note this: just as the tree is fertilized by its own broken branches and falling leaves, and grows out of its own decay, so it is with these two men. Life has become more stern, more solemn for them. They have got a new start. Thus being doubly saved, they mean to doubly push salvation. They now resolve not to be simply good, but good for something.

But there, let us get on! Yet still that picture lingers: I mean, the double drowning cry to God first, then to man. Is not that what all missionary addresses amount to? (1) Pray to the Lord, and (2) tell his people. Souls are dying, and we look up to HIM but also off to YOU. Remember, the George Müller who never made any monetary appeal to mortal man, he it was who sent thrilling round the world that printed report of God's dealings with him in all the details of his great work. Thus did he pray to the Lord and tell (not, beg from!) his people! The Lord gave it all, but always through human means, and nearly always by good folks who had read his Report.

I ask you to see in the fishing of those drowning fishermen the true picture of our founding of Luanza.

There is fishing and fishing, but this special brand of trap net fishing they call "tumpula." Now, tumpula comes from a special splashing-sound those fishers make, "tumpwi," when, to chase the fish into the trap net, they set their nets in wide crescent form, then splash across (tumpwi! tumpwi!) the mouth of this crescent. Against a blood-red sunset you can stand on our cliff and hear this splashing that scares the fish deceitfully into the "refuge" of the net.

Also on Sunday you can hear that same saved fisherman point this very parable of the tumpwi! tumpwi! splashing. For as the Great Lake, so the lake dwellers. Luanza was God's net, and—sinners all!—they were scared in on us by the raiding Arabs. They, too,—those wild Arabs, I mean,—were in for this game of tumpwi! tumpwi! only it was spear-stabbing theirs, not water-stabbing. All to the south was the smoke of burning villages. Kings ran in to us, so did women and children,—yes, all ran into the Lord's "net" in Luanza. The devil ruled, but God overruled it all. In they came on us, king after king, the very ones who in after years, when all was calm, ventured out again to their old territory. Back they went, but soaked in gospel, back for God to where the devil drove them from!

This explains the undying interest with which we see it all reënacted every evening. They lay their nets in the form of a capital C. Then away they dart in their canoes, and splash across the mouth of the C to trap the chased-in fish.

It is interesting in this connection, that after many years eluding us in our dictionary work, the only word we could get for "the universe" was—what do you think?—"God's net"!!! Which means that according to the African, sun, moon, stars and all things are cunningly caught in God's net, i.e., the universe. Yes, for weal or woe he has got us in his grip. We are many, but so are the meshes of his net: many men for many meshes. A net the which when cast into the sea gathers of every kind, which when it is full they draw to shore, and gather the good into vessels, but cast the bad away. The Lord lived by just such a lake as ours, and loved as we do the imagery of fishing for souls!

Nongwe was one of these kings. His predecessor crossed over to Kilwa Island one night to rescue a prisoner, but was murdered by the Arabs just as he was putting out to sea for the return journey. This meant a stampede back upon us at Luanza, leaving the lands of his ancestors to elephants and game. But those Arabs' curses again were merely a sort of upside-down benediction. Certainly God made the wrath of Islam to praise him, one vivid electrifying of faith saving Nongwe's soul for eternity.

This is the old Negro chief who sent in from the South a message to his brethren. There was a ring of divine assurance in it.

"Tell my brethren at Luanza," says he, "that Christ keeps me down here all alone by the Gospel according to Marko."

This pro tem. was the only portion of the Bible he had. To him "Marko" equated the whole revelation of God. Even great "Romans" and "Ephesians" will in after years be only portions of the great "Marko," his first and faithful friend. Sterile though the soil be, the seed is the Word of God. You may count the apples on the tree, but (I love to repeat it!) who can count the trees in one apple? You may tell the acorns on the oak, but not the oaks in one acorn!

We hung up the new Busch bell the other day in Luanza, and now its sweet tones ringing into the lake send the sunrise summons to prayer. A drum did this formerly, but now the gospel bell has abolished the old drum of war. Depend upon it, to this parable-mad people we preached the parable of the new big bell that called us in to hear the preaching!

It was something like this. There is a close scientific analogy between sound and light that suggests the symbol of this bell of ours. For just as light connotes darkness, so the big booming bell cannot reveal to itself the sound of its own metal. The friendly hammer must do that; must strike the strong and stirring sound out of it! Paul's prison was the hammer that got the imprisoned music out of imprisoned Paul. To liberate the music God had to chain up the man. Then it was, from a cold clammy prison, "Ephesians" and "Philippians" streamed out in song.

This is what our bell rang out to us of

jubilee. The fact that the days are dark is no reason why we should be dark along with them. Paul's day was dark enough, and that was the very reason why Paul set about brightening his dark day up. He it was who wrote to the Romans about glorying in tribulation, and now God brings him on a chain to Rome to practise on the spot what he wrote about from a distance. God produced the tribulation, then called on Paul to produce the glorying! And it was no non-plussed Paul who responded royally to this celestial call. The glorying in tribulation gushed out of this happy little man, for he saw the wisdom of it all; saw that there was one of the rare opportunities given to a man to prove he is honest to the core, for (terrible thought!) without adversity one scarcely knows whether one is honest or not.

More than that: did not Paul know what every mother's son of the race can declare, namely, that for one, only one, man who can stand prosperity a whole hundred can stand adversity? Viewed from this angle of advantage, is his "We glory also in tribulations" too high-pitched?

To preserve continuity of narrative, this is the point for some simple and prosaic suggestions as to their local brand of persecution: the fixing fairly, I mean, of the category of persecution these early African Christians endure. Like the Russian rouble in the European exchange, how paltry, how puerile this word persecution has become! Martyrdom it means in one land, and a mere ruffling of one's susceptibilities, conceited, thin-skinned susceptibilities, in another! Therefore, as baser metals may be mistaken for gold, let us challenge this word persecution, once so unequivocal, but now so tawdry and trivial! How can there be anything much nobler in this world than any such saved soul struggling against the narrow bounds assigned to it?

Noble is not the word. Faithful to the light of God in the darkness of a bitter lot, this is where persecution with a capital P comes in. Exert all your brain power and imagine these two "Wheres,"—a land where to be a doctor is to be a devil doctor, and where all such doctor drugs are inextricably mixed up with devil-divination and worse,—if worse can be, for divination, as the first half of the word reveals, means an aping of the divine. This aping God it is that debars the Christian from these devil drugs, cuts him off from medical relief, and there are none other. Therefore his acceptance of Christ automatically debars him rather cruelly from absolutely any medical help in his tribe. No tribal treatment is normally possible but by the lubuko, preliminary divination as to cause of disease (diagnosis, in other words). Then comes, in severe sequence, the drug phase of pharmacy, but devil's drugs with devil's incantations and many shameless devil's doings. So Christ has cut him off from these. Fancy in England or America this being a condition of becoming a Christian, that you die without medical help! It is not at all the absurd case of a fisherman purist saying that if he cannot take trout on a dry fly he will not take them at all! The matter amounts to the much more serious fact that the devil has so captured all the African doctors and all the African drugs that medicine is the only religion they've got. The proffered cure is a challenge to abjure Christ: no drug if no devil divination!

Here's a case of how the devil hounds down his old renegades.

If you cross six streams going south you will strike Lukonsolwa River, where God gave us a great conversion in Zefu, the devil doctor. Such a man, at such a place, and such a salvation made us like them that dream! Then came his public recantation in Luanza Square. The roaring fire, the burning of all his idols, the public confessing of Christ, might have warned him that "headquarters" (ku musumba) would have revenge. His was no mere suicide, or leaving life by the back door, as they call it here. Not suicide, but decent death: he had died to that devil's doctoring, died decently in honest rejection of same. Therefore his was no slinking back-door testimony, but a fearless front-door thing!

Then the tempest burst on him! The devil's old reliables burned down his house, the converted Zefu just escaping with his life. But this only gave him a wider mouth with a wider audience. This, I mean, brought him out on the divine offensive, the one fire reminding him of the other and final fire of hell. But this rebuttal of his was not at all the thing you think it to be.

He put dignity into it, not malignity. He was only stating bare facts when he said that his old devil-priestcraft was a fraud, for did they not specialize on, and boast of, a foretelling of the future? Yet this, oh! this the greatest, most gruesome hell-fire fact of the future they were ignorant of. The very thing they boasted of, that is to say, the warning their clients of any oncoming doom, this very boast was unmasked as their shame. Shame, because the devil their master had hidden this lake of fire from them, the most mighty event in all the future!

And now, lest you wag your head forebodingly at old time theology I shall close by asking you to do one thing. You must finally unify this whole subject by linking those two calls from and to our Great Lake. From it comes the moan of the drowning, back to it sounds our bell of salvation. Yours it is to transform these metaphors into plain facts. It is tragic truth! It is all indubitably so! The lost are crying as they are dying! Ours it is to send out the counter-cry of salvation from a wilder woe than death by drowning.

THE NEED OF CHRIST IN THE WORLD TODAY.*

Robert E. Speer, LL. D.

Yesterday I heard one of the best and wisest men I know say in an address that he believed there was more need of Christ in the world today than there had been at any time since our Lord's advent. I wonder whether that is true.

Of course there are a great many more people in the world today than there were when Christ was here. We have no knowledge as to the population of the world then, but there must be at least five times as many people in the world now as there were in the whole world into which our Lord was born, and I presume the truth about them is that there is a great deal more need of Christ than there ever was before, and also a great deal more of faith in Christ in the world than there ever was before. Probably there are more Christian disciples in the world today than there were people in the whole world when our Lord was here, and there must be a great deal more of happiness and peace and goodwill in the world than there ever has been in any generation before. It was to bring peace and goodwill that our Lord came, and we are sure that our Lord has not been failing in what he came to do, and that all through this world today there are more people who love him, and there is more obedience to his will, and there is more kindness and justice, than in any day that has gone by.

On the other hand, I suppose there are more people on earth today who have never heard of Christ than there were in the world when he came, and that there is more of poverty and need and suffering and disobedience and sin than there ever has been in any generation that has gone before.

More Need Than Ever.

I think back over the last two years, and of all the want and poverty and sin that we have seen in them. I remember one evening, a little over a year ago, sitting alone on the deck of a British ship in the harbor of Singapore while the sun was going down, looking out through the northwestern end of the straits to the island of Sumatra and far up the Straits of Malacca, all yellow in the evening sunlight, and reading Masaryk's "The Spirit of Russia." I came on this paragraph in one of the chapters dealing with the economic life of Russia:

"Even before the war three-fourths of the peasant families of Russia had insufficient land. Seventy per cent of the peasants secured from the land less than a necessary living. Only nine per cent could buy more than the bare necessities of existence. On the fruitful black soil of Southern Russia, after all taxes had been paid by a Russian family of five, not more than eighty-two roubles" (that was about $40 before the war), "remained for the whole year's subsistence. When the harvest is normal the peasants' nutri-

* Northfield Young Women's Conference, June 1923.

ment is thirty per cent below the normal physiologically necessary."

If that was true in the comparatively prosperous days before the war, we can imagine how dark the need and suffering among the poor folk of Russia must be today.

We passed over the great Gangetic plain in northern India, the most fertile section of India and one of the most densely populated portions of the world, where in the United Provinces alone there is a population greater than half the entire population of the United States. Of those sixty millions of people only two-thirds had as much as three-quarters of the amount that is necessary just to keep people in capacity for continued work. Thirty per cent of the children die before they are twelve months of age. Any boy of twelve among those sixty millions of people had just one-half the probability of life of a boy of twelve in our own land, and there were thirty millions of people there and in the areas round about who Sir William Hunter estimated never had enough to eat.

It would be an easy thing to paint the picture very much darker, but I can put it all in two concrete illustrations from the opposite ends of Asia.

One is of the little girls whom anyone can see any day or—alas!—any night working in the big cotton mills and silk filatures in the city of Shanghai. Every time I have been there in the past years I have gone to see the boys and girls working in the great cotton factories, and that was tragic enough, but I had never seen the silk filatures that had grown up until this last trip. In these silk mills, with a temperature superheated and filled with steam, were girls, eight and ten and twelve years of age, working in long shifts over the great cauldrons of boiling water into which the silk cocoons were thrown. The children had to watch until the hot water dissolved the coating of the cocoons, and they could catch the end of the silk and attach it to the whirling machinery above. Day and night in twelve and thirteen hour shifts those tiny children were feeding out their lives into the silk reels that spun above their heads.

Far over at the other end of Asia, in a little town in northern Persia where we were stopping one Sunday in the depth of winter, I remember a little group of girls that came to us in the afternoon asking for alms. The oldest girl must have been eighteen or nineteen years of age, and there were a lot of younger children with her, dressed in old gowns made out of tattered rags sewed together, she with a little piece of cloth wrapped around her head as a veil, which she held over her face so that according to Mohammedan ideas only her eyes might show. Barefooted in the mud and the snow they were, clothed only in single cotton garments, stretching out their poor, frostbitten, chilled hands for alms of these travelers who were passing through. And no exceptional girls these, but representatives of millions like them scattered across Asia from one end to the other!

A Need of Christ.

I suppose it is literally true that there are more hungry people in the world today, and more need and tragic suffering, than there ever have been in the world since Christ first came. And I think my friend was entirely right when he said that the need was a need of Christ. Some say it is a need for more production, or for fairer distribution of what is produced, a need for bread, or for garments, or for shelter. Yes, it is all of these things, but there is a deeper need lying back of all these: it is the need of that one spirit in the world that will correct all these wrongs, and that as we know, looking back over history, has brought with it wherever it has come among men, peace, and prosperity, and comfort, and plenty, and health, and happiness, and joy, and goodwill.

The non-Christian religions cannot meet the need. They help to create it. Nobody wants to judge them harshly, for they represent the earnest striving of men and women across the centuries who have been dissatisfied and who have tried to find some answer to the great problems of life that nobody can pass by. These poor, non-Christian religions represent the best that they have been able to do, but there is nothing in them to answer this great need of the world. They do not emancipate, they encumber the religious nature of men. They do not answer human need, they only multiply the mass of human need. The

best of them are among the worst in this regard.

I remember hearing Isabella Thoburn speak years ago on this very spot, on her last visit to the United States before she went back to finish that great, rugged, fruitful life of hers in India. She was speaking of a propaganda going on just at that time among the women of the United States in behalf of Buddhism, and she was telling the girls at the conference that summer that so far as she could judge, Buddhism had been the worst of all the religions of the world in the influence that it had exerted upon the life of women in all the lands where it had gone. And I was interested a little over a year ago, in southern India, one beautiful winter day on a verandah looking out over a large grassy plain and the palm groves beyond, when we were talking with two Indian lawyers, both of them earnest, religious men, and trying to find the truth, to hear each of those men say that one of the worst curses in their judgment that had ever come to India was Buddhism. They blamed on Buddhism, curiously, Indian idolatry, and the degraded position of women, because of Buddha's doctrine that no woman as a woman could ever be saved; that the only way in which a woman could ever hope for salvation was to be born again in the long processes of transmigration as a man; so that Buddha launched on the world a faith that theoretically eliminated all the rights of women, and set her down in darkness forever. This was their judgment.

I presume the other religion of the world that men nowadays would pick out as worthiest to compare with Christianity would be Mohammedanism. One reads books everywhere praising the brotherhood and the equality of Islam. But I think often of what an old man in India said to me when I asked him regarding that.

"Why, Mr. Speer," he said, "there is no brotherhood in Mohammedanism at all outside of the mosque! In the mosque, yes, the spirit of democracy is there, but outside the mosque Mohammedanism knows no true ideal or spirit of brotherhood!"

You know how dark a shadow it lays on the life of Mohammedan women in all lands. "The duty that a Mohammedan husband owes to his wife," wrote a Mohammedan woman in the "Nineteenth Century Quarterly," "is not so much as mentioned once in our religion."

It is a very great need, and it is a need for Christ, because wherever one goes across the world today where human need is being met, it is Christ who is meeting it. It is Christ who is feeding the hungry. There is not a famine fund in any of the non-Christian religions, not one. Neither Buddhism nor Hinduism nor Confucianism raised anything for the Armenian refugees. Almost all the money that is being given to feed the hungry of other nations is being given by the men and women who are answering the spirit of Christ and the call of Christ's pity for human need. Wherever the weak and the needy and the pain-broken are being cared for, you can be sure it is Christ who is doing it.

There are in the world two or three great leper asylums that governments are carrying on, like our American leper asylum in the island of Culion in the Philippines, or the great leper asylum that the Japanese have developed in their land. But long before any government ever thought of doing this, Christ's disciples were doing it, and no government awoke to its duty until it first saw Christ laying his hands on lepers today through his children as he laid them on lepers and healed them when he himself was on earth.

I can see now that long row of lepers standing in front of the asylum at Ambala, singing to us as we took our farewell, holding out their poor, fingerless hands, many of them singing with featureless faces. And what do you think they were singing? Clothed, housed by the love of Christ, they were cheerfully singing their version of the 23d Psalm,

> The King of love my Shepherd is,
> Whose goodness faileth never!

I can see the lepers in Mr. Higginbottom's asylum at Naini, which is across the river from Allahabad, five or six hundred of them gathered there,—one of the most beautiful and well kept charities that you could find in the world,—with the untainted children all grouped behind the preacher so that they might not be in

contact with the other lepers, old and young, sitting on the floor in front. When the service was over, this one time during the week these untainted leper children were allowed to stand one yard in front of their fathers and mothers, who were arranged around the walls of the chapel, and for fifteen minutes were allowed—not to touch nor to kiss, but to talk with their parents. There was the group of them, cared for with the tenderest love, guarded, and many of the diseased ones healed by the miracle of healing that they have now discovered even for leprosy, and all because Christ was there, stretching out his hand of love toward this deepest and most tragic form of human need.

Wherever the blind are being gathered in and lovingly cared for across the world it is where Christ has been. There may be some, but I did not find this last trip one asylum for the blind from one end of Asia to the other that had not been founded by the spirit of Christ.

In Canton was Dr. Mary Niles' big company, the best asylum for the blind children of China, with little girls whom she had rescued from the flower boats up and down the river front of Canton from the life in which they were, or the life into which they were to be led, and had gathered into her asylum on the other side of the river. I can still see the long line of them, as, each one with her hands on the shoulders of the girl in front, they made their way from the dormitories across the sheltered campus to the chapel, where they were going to sing us the songs that spoke of their realization of what it was that had brought this care and deliverance into their lives.

I can see Dr. Elliott at Etchmiadzin in the heart of the Caucasus Mountains, just out of the capital of the Armenian Republic at Erivan. We had gone to call on the old patriarch of the Gregorian church there. Round about were the ruins of some of the oldest Christian churches in the world. Beside the beautiful little lake there was now a barren desert where there had been beautiful groves of trees, cut down during the havoc of these past years of massacre and of war. Dr. Elliott had gathered there little waifs such as were still wandering, hundreds of them, in those old buildings. She had to crowd them in, because the space was small for the great company for which she had to care, and there they were with little bunks arranged in tiers of three, one over the other. It was the day when their heads were to be cleaned. These hundreds of little children suffered from dreadful scalp disease. Tiny waifs were standing with their hands clenched at their sides, holding on to themselves while the barber shaved their heads, and the blood and soap and tears ran down over their shoulders. Then other children washed their heads, and still others put on ointment and wrapped clean, white cloths around, and then they trooped back again into the orphanages. Fathers and mothers had been slaughtered in the dreadful years of strife, and these poor little waifs had been gathered in—by what? By Mohammedanism? By Hinduism? By Confucianism? By the sympathies of any other faith? Never! By the love and the pity and the kindness and the gentleness of Christ!

My friend was saying the truth yesterday when he spoke of a world of greater need than men ever knew that we are confronting now, and that the need of nothing but the love and the comfort and the peace and the gentleness and the justice of Christ.

The World Aware of its Need.

I discovered a third thing in the experiences of these last years, and that is that this weary world is more aware of its need today, and is more sure that that need is of Christ, than it ever has been.

It is an altogether different world from the world of even a few years ago.

Last spring in New York I went to a meeting of the Student Volunteers of the city. They announced as the subject of their meeting, "The Challenge of Today." As I sat and listened to what was being said, and reflected on it, it seemed to me that the subject was not altogether happily chosen, because there is an element of resistance and of antagonism in the idea of challenge, and you do not find that mood across our poor world today. There is a wistfulness, a consciousness of want, an open-mindedness, a hunger for friendship everywhere, that you have got to describe in terms not of challenge, but of appeal.

You can hardly imagine the contrast with five, ten, or still more twenty-five years ago.

When Mrs. Speer and I first went around the world in 1896, in land after land one met closed doors, alienation, a lack of sympathy, the feeling on the part of Asiatic peoples of their self-sufficiency, a pride in racial isolation. That has largely gone. Wherever you go across the nations there is the hunger for friendship, the conscious need of help.

There in Etchmiadzin, after we had seen Dr. Elliott and the little orphan waifs in her hospital, we went to see the old Catholicos. He could look out on Mt. Ararat, the great white cone was raised right above his monastery, and the shadows fell across the churchyard. The old man sat there, telling us about their longing for sympathy from the nations on the other side of the world, and their conscious need of help. Twenty-five years ago I suppose we could have hardly gotten in to see him at all. Now all was open. He was only representative of the new mind of friendship that has come into this great world everywhere, that is aware now of what it needs and of what Christ can bring to it.

When we were in India I clipped a bit of poetry which some Hindu had written and published in a paper in Madras.

Weary are we of empty creeds,
Of deafening calls to fruitless deeds;
Weary of priests who cannot pray,
Of guides who show no man the way;

Weary of rights wise men condemn,
Of worship linked with lust and shame;
Weary of custom blind enthroned,
Of conscience trampled, God disowned;

Weary of men in sections cleft,
Hindu life of love bereft;
Woman debased, no more a queen,
Nor knowing what she once hath been;

Weary of babbling about births,
And of the mockery men call mirth;
Weary of life not understood,
A Babel, not a brotherhood;

Weary of Kali Yuga years,
Freighted with chaos, darkness, fears.
Life is an ill, the sea of births is wide,
And we are weary: who shall be our guide?

I said the world was not only conscious of its need as it never has been, but it is slowly coming to realize that its one need is not for the old things with which it has tried to satisfy itself, but for Christ, and Christ alone.

You have all heard of Gandhi the great patriotic and religious leader of India during recent years: one of the strangest and most interesting personalities in the world, one of the purest, simplest, most devoted of men,—and yet with many wrong ideas and futile purposes,—shut up in prison now because he was releasing over India great forces of upheaval and sedition which he could not guide or control, but even in prison studying most of all the Gospels. Now Gandhi called himself a Sanatamist. The Sanatamists are of the most orthodox school of Hindus, and that was what Mr. Gandhi said he was. Yet do you know what it was that he appealed to always to support himself in this course of action on which he had embarked, and whenever he was criticized? Again and again men disputed the wisdom of the principles that he was following, of non-resistance, of unwillingness to use violence, of doing everything by peaceful and gentle processes. Men said there was no reason in that. What justification did he have for such a course? He never referred in reply to the Hindu sacred books. He did not cite the example of any of the Hindu deities. He said he was following this course because Jesus Christ followed it, and Jesus Christ was the best authority there was. He did not know, he said, where his Hinduism left off, and his Christianity began.

I remember just a day or two before we left India picking up on Christmas morning the "Bombay Chronicle," the leading Nationalistic paper in India. It had a long editorial on Mr. Gandhi, who was then at the height of his power, and it was debating this very question as to whether he was leading India in the right way and holding before it the right ideals. And where do you think that editorial in the "Bombay Chronicle" found authority for Mr. Gandhi and the methods that he was pursuing? It did not turn to the Shastras or the Vedas, it did not turn to any of the great Hindu poems: it turned to the Gospels and to the life of our Lord Jesus Christ, as though to say, "Where in the world are we going to find higher authority than this? If Christ did this way, this is the best way that we too can do."

In Japan there was a priest of the Ikko Shin sect who had just begun to preach Christ all over the country. Somebody asked him how he had come to change his mind and give up his loyalty to the old Buddhist group to which he had belonged, and he said:

"I was bitterly opposed to Christianity, and I made up my mind I would study it in order that I could expose its defects to my countrymen. I studied Christ to see if I could find any defects in him. I could not find one, but he pointed out thousands of defects in me, and I am now going to give all the rest of my life to proclaiming him to my countrymen."

All around the world today one finds men, sometimes in hidden, isolated places, sometimes out in open places, slowly groping their way toward the Lord Jesus, realizing the truth of his word, "I am the light of the world! He that followeth me shall not walk in darkness, but shall have the light of life." Today, just as when he came, the great need of the world is for him.

Aggravating the Need.

Another reason why that need ought to appeal to us, and why we ought to conceive our duty toward it to be the deepest and richest and fullest duty of our lives, is because we have had our part in aggravating it.

The world is a needier world today than it would have been but for our example and influence. We have dragged more than one trail of darkness and suffering and misery across the world.

Our western nations had the larger burden and responsibility to bear for the opium curse that weighed for so many generations on China.

They have the burden to bear of the liquor traffic that it dragged across Africa, and that it has dragged across many other areas in the world.

The leader in Pekin a few years ago, when the Chinese republic was getting established, in the movement to make Confucianism the established religion of China, was not any uneducated Chinese religious leader: he was a Ph. D. of Columbia University.

The bulwark of Buddhism in southeastern Asia is not a Buddhist priest who never went outside of his own land: it is the king of Siam, who was educated at Oxford University, and who has gone back to Siam to teach his own people. When we were in Siam a few years ago I was reading the speeches that he made every Sunday afternoon to the Wild Tigers. The Wild Tigers are the Boy Scouts of Siam, only they are mostly older than the Boy Scouts here. He is trying to organize them into a great phalanx to assist in the incoming of some modern ideas, and to resist others, and he was telling these young men that they need not concern themselves with Christianity: he knew all about Christianity, he had beaten English boys again and again in examinations in the Christian Bible, and he was able to tell the young men in Siam that there was nothing in Christianity that the young men of Siam wanted,—they could find far more in their old Buddhism.

I heard the other day of a letter from a missionary in China, saying that they had been counting up the statistics, and they had discovered that more of the Chinese Christian students who come to the United States had lost their Christian faith in the United States than there were non-Christian Chinese students who came here and had become Christians.

It is a world in need of Christ, a world whose need has been deepened by the forces that ought to have lifted the shadows and brought in the supply of that need.

How Help?

Now what is all this to us? To whom is this need speaking? Is there anybody to whom it can speak except such as we who are gathered here this evening? If this need is ever to be met, will it be met unless we go out to meet it?

How deeply ought we to be interested in meeting such a need? So deeply that we are going to begin in this conference, every one of us, to learn the lesson of Christian stewardship with regard to money, so that whatever money may come to us, little or much, in the years that lie ahead, we will have acquired a habit of using it as stewards in Christ's name for the establishment of his kingdom on the earth. If we do not acquire that habit now, we are never likely to acquire it in the years to come.

Morris K. Jesup of New York was one of the half-dozen noblest Christian laymen in this country. You could go to him with any good cause, assured that you would receive all that he was able to give of sympathy and counsel and prayer, and of his wealth. In his biography he tells how he learned as a boy, with the first money he ever earned, to set aside a generous fraction of it, no matter how much he needed it for himself, to use entirely for his Master, so that in later years it was no strain for him to give: he had grown into the habit of finding more joy in giving money than in keeping it. Have we begun the acquisition of that joy?

These are the days when we need to begin the habit of prayer for those far away, and for the world. Our Lord put it in what we call our Lord's Prayer, "Thy kingdom come, thy will be done on earth as it is in heaven!" Is it in our prayers, so that every day, as Christ bade us, we pray the Lord of the harvest that laborers might be thrust forth into the work who would not go without our prayers?

But most of all, in this conference there ought to be girls who are going to decide that they will give their lives to the missionary enterprise.

We are free to do it. God gave us our lives to use in the best and richest way for him. No conditions need to be overcome which stand as a hindrance in the path of the consecration of our lives to missionary service. People may tell you that you need a missionary call. I do not believe that you need any more missionary call to go out to the foreign field than you ought to have to stay in the United States. The whole world is Christ's world. A man or woman needs no more sanction to go to one part of it than he or she needs to go to another part of it. We have a perfect right to go anywhere across the world. Where the need is greatest is the place where we ought to be. If we require a special call to any part of the world, we require it to those parts of the world where there are most Christians already, and less to those parts of the world where the need is greatest and the harvest whitest and the laborers fewest. The one life that you and I have we are to use in the richest and best way that we can. Can you conceive any richer or better way to use yours than in this way, by letting in the light through your life where there would be darkness toward Christ if your life did not come?

I was reading the other day some lines of John Oxenham's on David Livingstone.

To lift the sombre fringes of the night,
To open lands long darkened from the light,
To heal grim wounds, to give the blind new sight,
How worthily he came!

What richer use of his life could Livingstone have made than to tear the veils away from Africa, and let light in? What richer use of life could you make than to tear veils of night away and let light in where light will never come unless through lives like ours?

You girls do not mean to look forward, —do you?—to frittering your life away, with no aim in it, or, worse yet, with low aims in it, with only selfish purposes or ease or comfort as its goal? You do not think that is what life was given for? Life was given for great uses, for courageous uses; and we have shining before us tonight and always the one great example of its true purpose and end in him who came not to be ministered unto, but to minister, and to give his life a ransom for many, and who was among men as one who serves. There are chances for human service across the world greater than anything that you can conceive. Do not let timidity, or conventionality, or false counsels of selfishness, or any wrong ideals of life, stand in the way of great and courageous choices and of heroic commitments to unselfish missionary purposes! Let us do with our lives what we shall wish that we had done when we come to the end of them, and look back!

It is strange how some people can withhold from the world, without compunction, the best news that ever came into it.

The apostles differed much, but they all were in agreement as to Christ's leadership. In such service to God there is always inspiration.

The best tree is the one that yields the best fruit for the longest time. The best life is the one that yields the best and most enduring character.

AMERICA'S CHALLENGE TO THE CHURCH.*

Rev. John McDowell, D. D.

III.

Who is going to do it? Who is going to put Christ into the life of America?

The public schools will not do it. There are some states in America today where the teacher does not dare mention the name of Jesus Christ, where the examining board does not ask regarding the religion of the teacher.

The public press will not do it. The public press does not lead: it just follows. Much of it has become commercialized.

The modern legislature will not put Christ into America. I have been afraid in these recent days that the church has gotten into a bad habit of running to the legislature for everything. The last place in God's world in my judgment that the church should ever go is the legislature.

Then who is going to Christianize America? Christ has just one body here, and that body is his church. Oh, if his church fails him, my friends, then what? No other organization will take the responsibility of putting Christ into America.

How is the church going to do it? There is just one way the church can do it, and that is through you and through me. The church has no other way. Only as young men and young women come forward and offer themselves and their means to the church can the church meet her responsibility and make and keep the foundation of America Christian. That brings it home, doesn't it?

To us who call ourselves Christians, who call ourselves Americans, here is the task, here is the challenge of America to the church! America is calling to you, young women, to do the one thing without which America can never be all she ought to be in the kingdom of God!

Some of us did not have a chance to do very much during the war days. Some of us have never had much of a chance to do anything for our country, and we have been regretting it. Here is the greatest opportunity ever offered to young men and young women. Seventy thousand natives in Alaska are asking for Jesus Christ. Five hundred thousand lumberjacks in the Northwest are in great need of Christ. Yes, we must give them Jesus Christ, or they will give America something America does not want, namely, Bolshevism. Two million and a quarter Mexicans have crossed the border and come into the United States: they are asking for Christ. Five million mountaineers in the mountains of the South are asking for Christ. Three millions in Cuba and Porto Rico are asking for Christ. I went through Porto Rico and Cuba this year, and my heart ached as I saw how religion had been prostituted. Porto Rico and Cuba are crying out today for Jesus Christ, the only one who can and will save them from their sins and from their selfishness. Fifteen million men and women who have left their homes in the old world have come here expecting to find liberty and freedom. The liberty and freedom that they need can be found only through Jesus Christ. They are calling to you tonight. More than fifty-two millions of our population, we are told, are not connected with any religious organization in America. Such facts as these make it perfectly clear that America needs Christ, not only in its foundation but in all of its life if America is to be Christianized.

Some years ago, when I was a pastor in Baltimore, I received a telegram one day. For many years I had been expecting it would come, but when it came it was a great shock to me. I remember reading between the lines and realizing that one who was dearer to me than my own life was dangerously ill. I took the first train for Wilkes-Barre, and during that long ride of eight hours I had time to think. I was brought face to face with the conviction that I never had said to my mother all that was in my heart of appreciation of her service and sacrifice that had made possible my education. As I rode along on that long journey I prayed more than once, "O God, keep her alive until I can get there, and give me a chance to say the unsaid things!" God heard my prayer. When I reached the home I found mother was a little stronger, and conscious. Days went on, and on Friday the doctor said I might go back to my work. On Saturday morning I ran up the stairs, as

* Northfield Young Women's Conference, June 1923. Address concluded.

I used to do as a boy, went into mother's room, and said:

"Mother dear, I would like to be your boy again! I would like to sit at your knee where I used to sit as a boy, and talk to you out of my heart as I used to talk, and I would like to tell you some things I have never told you. And then I would like to pray at your knee, the place where I learned to pray," for I was brought to Christ by my mother.

And I had that privilege, almost too sacred to speak of, even in a gathering like this. I said the unsaid things, and then prayed, closing my prayer with the words mother had taught me to use as a boy before leaving for my night work in the mine:

"O God, fill me with the spirit of Jesus, and send me out into the world to serve!"

And then she prayed, with her hands resting on my head in benediction.

When I rose to say goodbye, she took my hand in hers, and out of those honest brown Scotch eyes, that never deceived me, or any one else, she gave me her last word:

"John, my son," she said, "you know it is not enough to have Christ in your creed and Christ in your books: you must have him in your heart if he is going to be real to you and real to other men!"

Those were the last words I heard from my mother. They come back to me tonight. Oh, they have come back to me many times in the last three or four years as I have traveled over the land! They have reminded me that it is not enough for America to have Christ in her history, Christ in her traditions, Christ in her institutions: she must have Christ in her thought, Christ in her conscience, Christ in her relationships, Christ in her activities, Christ in her heart, if the foundation of America is to be genuinely Christian.

This is America's Challenge to the church today. It is nothing less than a challenge to bring America to Christ for salvation and to put Christ into America for service.

The two noblest impulses in the human breast are love of God and love of country, and these two unite today in the home mission task.

PROBLEMS OF WORK AMONG MOHAMMEDANS.*

Paul Harrison, M. D.

If you were to take a trip around the world you would find some parts where the Christian church has taken root, and where if every missionary died tonight the church would go on and grow. China is such a country as that; so is India. But you would find some countries where the church has taken no root, and where if all the missionaries died tonight there would be no church to grow. Afghanistan is such a country as that; so is North Africa, so is Turkey, so is Arabia.

There would be one thing in common among all these, and that would be their religion. They would all be Mohammedan countries.

I want to try to make it evident to you why it is we have not made very much progress as yet in bringing Mohammedans to Christ.

If I were to take you over to Arabia, one of the things you would notice almost at once would be that a little bit of a chant, a sort of semi-poetical chant, is in everybody's mouth. Here are men rolling a barrel of cement down the street, and they chant it back and forth. An Arab woman is trying to sing her sick baby to sleep. She sings him to sleep with that same little song. A sick man, just before he goes over the great river, with the last little breath that he will ever get into his lungs, says it, then he dies.

Tonight before you go to sleep—it happened four times in the day, but you did not hear,—from a long distance away comes the cry of the muezzin. It is the Mohammedan creed, "There is no god but God." Wherever you go you hear that creed, and in it is condensed the whole Mohammedan system. That little creed is making more trouble in the world today than all the theories of the Bolsheviks; more political trouble, I mean. 250,000,000 men and women look upon that as the sum of all wisdom. By it soldiers march to war, and

* Northfield Conference of Women's Foreign Missionary Societies, July 1923.

by it men die. By it little babies are sung to sleep, and at that cry men come to prayers. "There is no god but God."

It means, in the first place, the omnipotence of God.

There is no causation but God. It rained today because God sent the rain, and tomorrow we shall have sunshine because God sends the sunshine. All the stars in their orbits swing because he swings them. Not a baby looks up into its mother's face and smiles except as God directs that smile. Not a mosquito bites a man but God makes him bite that man. That is the Mohammedan conception of the omnipotence of God: one of the most magnificent conceptions that the human mind has ever painted for itself.

That picture was broadcasted by Mohammed thirteen hundred years ago, and his system has commanded the acquiescence of the primitive mind wherever it has been presented to it. I have talked with liberal Mohammedans from Africa, with Nationalistic Mohammedans from India, with the Shiite Mohammedans from Persia, and with my own Wahabi friends in central Arabia, and however different they are in some things, they are all alike in this, that they bow down absolutely to the philosophical system that is contained in that little creed, "There is no god but God."

It does not simply command the obeisance of the primitive mind, but it commands the devotion of the primitive heart. That picture of an omnipotent God, ruthless and pitiless, but nevertheless omnipotent, the service of that God and the worship of that God, satisfy the whole religious nature of apparently every primitive heart to which it is presented.

I have been in Arabia twelve years now, and once in that time I met a Mohammedan who had a conscious spiritual need in his heart,—once. How many times have I talked with men and hunted to see if I could find one little corner in their spiritual nature where there was an unsatisfied longing! Never, never but once! The worship of that God and devotion to him in service absolutely commands the affection of the primitive heart wherever it is presented to it.

Now you say: "If the Mohammedan religion is so well adapted to the minds of those people, if it commands their affection to that degree, why not leave them Mohammedan, why carry to them a knowledge of Christ? Haven't they a religion that is obviously suited to them?"

They surely have. But I wonder how many of you have given to the Near East Relief in the last five years? Why had you to give to the Near East Relief? Why was there need over in the Near East?

Here is a picture of the Near East:

A long, low room, not very well lighted, and down the side of that room there are 60 young men, Armenians all of them. They are tied hand and foot, and gagged. While you are looking at them, here comes the owner of the building. He is a Mohammedan. He may be a Circassian, he may be an Arab; most likely he is a Turk, for it is in Turkey, not a great way from Smyrna. He goes down that line, and he cuts their throats one after another, and as he murders each one of those men he repeats the religious formula, "In the name of God, the merciful and compassionate!"

Now he did not do that against the advice of his religious leader: it was his religious leader who sent him to do it. He would not have done it otherwise. He is probably a religious leader of sorts himself, and he goes to the mosque when he has finished that job to thank God for a chance to serve him so acceptably and so well.

Here is another picture from the Near East:

Half a dozen men are coming down the street. You can see them well enough to know they are Turkish soldiers. To be sure, they may not be Turks. They may be Circassians, they may possibly be Kurds, there may be an Arab or two in the bunch; but anyway they are Mohammedans, and they are soldiers of the Turkish army. They have just been through the Armenian quarter, and as they came through each one of them speared an Armenian baby on his bayonet. Now they are parading with those babies through the streets just as long as there is any life or kick or cry in them: when they are dead they are flopped off like rats for the dogs of the village to eat.

You could not get Hindus in India to do

that. You could not get Buddhists in Japan to do it. You have to go to places like Afghanistan for that kind of thing. You can find it in Persia sometimes. You can find it in Central Asia, and in Arabia, and in Turkey, and almost anywhere where Mohammedanism rules men's hearts.

That is why we take the gospel to Mohammedans,—because they need it; because in spite of all the good things you can say about Mohammedanism, and in spite of all its strength, and although it is the best world religion theoretically next to the religion of Christ himself, I suppose without any question it is the worst in its effects upon human character and in its effects upon human society.

But that is not the worst you have to say about Mohammedanism.

A Mohammedan sheik came to a hospital in Bahrein sometime ago. He was a pleasant old man. He said to me once:

"I have a very attractive daughter; she is a very pretty girl. She is fifteen, and she is not married yet."

I said: "You are to be commended, because most girls get married earlier than that."

"Yes," he said, "I am going to try to persuade Ben —— to marry her when he comes to Houssa."

I said: "You ought to be ashamed of yourself! You know better than I do that Ben —— has got all the wives that it is good for him to have right now."

"Yes," he replied, "I know that."

"Well," I said, "don't you know that your daughter will be divorced inside of a few weeks probably?"

"Why," he said, "of course! That is why I want him to marry her. If I can only persuade him to marry her, and she becomes his wife for a month or so, after she is divorced she will be the most sought after girl in the whole community."

Mrs. Harrison made a new friend a little while before we left Arabia. She was a girl of twenty-three, and she had had five different husbands already. You do not have to paint the whole picture, you can see a great deal through a very small knothole sometimes; and the worst indictment of Mohammedanism is not that babies are carried around on bayonets when religious frenzy gets loose, it is not that Armenians are massacred by the hundreds of thousands when mob rule reigns. No, that is not the worst indictment against Mohammedanism, but the position of women and the relationship that obtains between men and women in every Mohammedan country.

That is Mohammedanism: just as good as that, and just as strong as that, and just as bad as that.

Three Principles of Work.

How are you going to do missionary work among people of that sort?

There are three principles that govern missionary work among Mohammedans.

The first is the principle of equality. By that I mean you cannot approach those people on the basis of their inferiority.

You have to meet those people on the level of simple, every day equality. You must get acquainted with them, sit down with them and identify yourself with them, make yourself one of them; and you would be surprised to find how universally you are accepted wherever you go. I have yet to meet such a fanatical, bigoted Mohammedan that I could not be good friends with him if I had a week or ten days to do it.

The second principle that governs missionary work among Mohammedans I am going to call the principle of freedom. That is to say, we are not out there to force anything down anybody's throat.

A lot of people tell us that primitive races cannot be evangelized until they are educated, or perhaps until we have revised the whole social order. The missionary goes out with the confidence that the gospel of Christ is able to make its own way without any help from education or from a revised social order. I believe in education, and I believe in medical missions. I am a medical missionary myself. But nevertheless, we do not expect to have to bolster up the message of Christ by anything whatsoever in this world. If Christ's message is not able to capture men by virtue of its own inherent strength, then the quicker we drop the whole missionary enterprise the better. Mohammedanism started that way, and by virtue of its own inherent strength it has captured 250,000,000 people. If we are carrying a weaker

religion than that one, that has to be bolstered up and helped by government assistance or by educational programs or by anything else, the quicker we find out it is a hopeless thing and stop altogether, the better!

But the missionary knows that it is not hopeless. He knows that what we have to do is not to compel men to become Christians, not to persuade men by means of reward, not to argue men into being Christians, if that were possible, which it is not. We are out there simply to give men the message of Christ, to get them to look at it; and if that message is not capable of capturing them, then we do not try to capture them. The Mohammedan is just as free, he is just as uncoerced, he is just as uninfluenced, if you will, as you and I are; and the gospel of Christ is able to capture him if he can only be brought to look at it. That is the essence of missionary work: to show men Christ and to get them to look at him and his message. The strength of Christ's example and of Christ himself is adequate to go through the Mohammedan world and capture men's hearts, just as it has throughout the whole world.

The third principle that must govern our work in that country is the principle of spirituality.

We are not out there carrying a message of social reconstruction. Heaven knows that society has got to be reconstructed, but we are not there to do it. We are not carrying primarily a message of education, or anything else except the life and teachings of Jesus Christ. I could show you how every time we attempt to meddle with the social order, every time we attempt to impose an alien social order upon people, we do more harm than good. The only thing that is going to help the situation in the Near East, as in every other country, is a development from within. We are out there to carry the message of Christ to individual men and women, and by virtue of that message to transform them into his image. We are out there because we believe that the life and teaching of Christ are capable of transforming men and women, no matter how alien their psychology is, no matter how wicked and how dark their past record has been, no matter how ignorant and how stupid they are.

I want to tell you in just a word how we do it, just to give you an idea of what missionary work in some of these primitive countries is.

A Spiritual Clinic.

When I first went out to Arabia I read a book that interested me a great deal, "The Living Christ and the Dying Heathenism," by Warneck. Dr. Warneck's conclusions were that the best way to present Christ to the South Sea islanders, among whom he worked, was to call their attention to the fact that a man who follows Christ does not have to be afraid of evil spirits. That did not help us much in detail, because the Arabs are not much afraid of evil spirits anyhow, but it did suggest a very important question: What is the best way to present Christ to the Arabs? Nobody seemed to know, so we thought we would try to find out.

We took our hospital patients, and we wrote a second history sheet for them just as we do the medical history. Where did this man come from, and what kind of a Mohammedan is he? We would treat him with different kinds of gospel messages, that is, with different aspects of the gospel, and we would keep a record each day of how a man reacted to it.

For instance, here is Haroun Ben Abdullah. First of all we tried on him what you might call the dogmatic prescription: the conception of sin, and God's holiness, and the need of a Saviour. We tried the historical prescription: the prophecies concerning Christ, and his birth, and life, and resurrection. We tried the parables. Oh, we had great hopes in the parables! That is what we thought they were for, to make the truth comprehensible to people that never had had a chance to become acquainted with it. They did not work very well. We tried everything we could think of, and we used sometimes to open the New Testament and take whatever we opened to, and treat the patient with that, just to see how he would react to it. And every day it was put down in the book how he reacted.

"Haroun Ben Abdullah. January 17th, the parable of the Prodigal Son." Did he like it, or didn't he like it? Did it make

him angry, or not? Did he go to sleep while he was listening, or what happened to him? It all went down in the book, and at the end of the year we had a lot of interesting records to study over, and we learned something out of those records.

We learned that there is one aspect of the gospel that does appeal to the Arab, what you and I call the mystical aspect: "I am the good shepherd," in the 10th chapter of John; "I am the bread of life," in the 6th; "I am the true vine, and my father is the husbandman," in the 15th chapter of John. So that is what we give them now.

We learned another thing. We learned that if you take a Bedouin right off the desert who never saw a white man before, to say nothing of ever having come in contact with Christianity, and give him the whole Westminster Catechism in one ten-minute dose, it just goes over his head: he does not get it, that is all. So we did not do that any more.

Haroun Ben Abdullah comes into the hospital and is operated on for hernia. While he is convalescing he has about ten days. So the first day he gets the parable of the Good Shepherd, and the second day he gets the parable of the Good Shepherd, and the third day, and the fourth day, and the fifth day, and the sixth day, and all the other days; and you would be surprised how he comes to understand it. It does not go over his head any more.

One of those nomad Arabs said to me once about it: "Sit down here, and I will tell you the story today!"

So I sat down, and he told me. The Arabs are superb story-tellers, you know. So he started to tell me, using his hands and his mouth and his eyes, as all the Arabs do. He told me how Christ wants to be a shepherd to men and women who are willing to follow him, and how just as the shepherd leads the sheep out in the morning to a place where they can get some good grass to eat and some nice clear water to drink, so Christ wants to lead every one of his followers out into those experiences and that knowledge that will build them up spiritually into the men and women that he wants them to be; and how just as that shepherd protects the sheep from the thieves of the town and from the wolves of the desert, so Christ wants to protect his followers from the temptations of their own hearts and from the sins that come in from outside; and how just as the shepherd takes those sheep home when the day is over, so Jesus wants to lead his followers home when their day is over. A beautiful comprehension of it which went down deep into that man's soul!

That is what I mean when I say that all we try to do is to get a man to look at our message. We do not argue with him, we do not try to convince him that it is true. If it does not convince him just by looking at Christ, we do not try to convince him.

That is just a glimpse of missionary work in that part of the world where we have not any embarrassment of success as yet,—where we have but half a dozen converts at the end of thirty-three years of work.

There is just one word I want to add, and it is this: If the apostle Paul were out there, I think I know something that he would write home to the church in Northfield. "Paul, an apostle of Jesus Christ, to all the saints that are in Northfield." I don't know all he would write, but if he were out there in Bahrein, at the head of the enterprize to carry the gospel to the center of the Arabian peninsula, he would write at the end of that letter, if not before:

"Brethren, pray for us!"

We are trying to do something that money cannot accomplish. We are trying to do something that all the knowledge of the medical institutions and all the education of the world cannot achieve. We are trying to accomplish something that nothing but the power of God himself can accomplish; and the apostle Paul would write at the end of his letter:

"Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you!"

Every one of us here tonight, the missionaries in Arabia, in the other Mohammedan countries, in China or wherever they are, the one thing that we all need is:

"Brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you!"

Dramatizing the Book of Esther. Northern New England School of Religious Education, which meets annually at New Hampshire State University, Durham, N. H.

THE HOME AS AN AGENCY FOR RELIGIOUS EDUCATION.*

Prof. Norman E. Richardson.

The home is the trysting place of the generation. The older members of the household are responsible for the carrying on of the traditions of the past. The children are left to their play. Between these two extremes are the parents. In our day the tendency is to segregate the children, the middle-aged, and the oldest, with the result that the proper values are not being transmitted; and I believe this is one reason why the present generation is not so strong spiritually.

A child becomes religious in the following way. In order for it to function completely it must find satisfaction for its self-seeking, social and inquisitive tendencies. If it does not find these satisfactions it will ask the person who it thinks controls the situation. The child will express this dissatisfaction by crying.

At first the only God the child knows is its mother. Through her the child develops faith, love, strength, and the other qualities that go to make up a growing child. This forms the basis for a belief in a higher power. The child can now readily understand that the godlike powers of the mother belong to God: he it is who expresses his will through mothers and fathers. Instead of seeking satisfaction through the mother, the child will now seek it in God.

Religion is none other than the total bearing of an individual toward the Being who controls life's situation. The home and hearth is the place for this transmission. The home contacts are so many, so permanent and so varied that this is the outstanding place for effective influence.

The religion of our nation can never rise higher than the religion of the home.

Our responsibility never can cease so long as we have a life to live for Christ and a whole world still waiting for the gospel.

* Sage Chapel Talk, Northfield Conference of Religious Education, July 1923.

SAVING AMERICA THROUGH HER NEGRO YOUTH.*

Mrs. Charlotte Hawkins Brown.

We are all likely to ignore the fact that although the Negro is the unprivileged class in America, it is impossible to have twelve million of any race in this country without feeling its influence for good or ill.

The Negro youth in our schools and colleges are preparing themselves for the leadership of a race that the most prejudiced will admit has earned its right to fair play and a square deal. The institutions in which they are being trained are for the most part the lengthened shadows of those wonderful consecrated souls of the white race who dared to follow the trail of Sherman and Grant, and wage a war against ignorance.

Is it not all the more reasonable to expect these youth to accept the high and exalted ideals of Christian America as their standards when they themselves, as well as their parents, had close and intimate contact with the finest brain and character of the white race?

There are those who have slept during the past fifty years while this child race, as some Americans are wont to call it, has marched steadily forward. It is exceedingly difficult for that type of American to admit that this race has a valuable contribution to make to America, in spirit as well as in toil.

During the early stages of the world war this expression was very common, "This is a white man's war." But before any great progress was made nearly one half million dusky lads clad in khaki marched to the tune of "Yankee Doodle" and "Dixie."

These Negro boys followed the colors across the Atlantic in large numbers. There side by side with yours these brave boys of ours lay in the trenches, went over the top. Many of them still sleep beneath the poppies in France, attesting to the willingness of the Negro to make the supreme sacrifice for America.

They fought hard for a freedom for others that had been denied them. It was the great spirit of hope in their hearts that made it possible for them to die like men while many a chaplain heard them whisper, "Wrap Old Glory around the folks at home, and let it protect them!"

Many of you who have so generously supported the schools for Negroes in the South have begun to doubt the wisdom of continuing your interest. "Is it worth while?" is a question on many lips. Their war record justified your confidence, you say, but what of their record in time of peace?

The one answer to all of this is the noticeably growing race consciousness and race pride. The longing of the Negro to administer to his own is an encouraging sign. Hundreds and thousands of poorly paid young teachers are undergoing all sorts of privations that they may carry light to the children of their race in the backwoods districts of the South.

Let me cite a story that illustrates the spirit of Negro youth:

Two little ragged urchins stood at the railroad crossing in a country town while the great "Mogul," drawing a long train of freight cars, switched and backed on the siding. The older lad watched with great admiration the engineer, who held the throttle with such calm confidence. With a sigh he said:

"I wish I was a white boy, so I could learn to run that engine!"

The younger lad, who had looked on with knitted brow, raised himself on tiptoe, stuck his thumbs under his suspenders with an air of defiance, and said:

"All I want is a chance, and I'll run it as I am!"

That's the secret! The Negro youth does not want to be white. White in America spells Opportunity, and the Negro youth want the opportunity to develop their God-given powers along all lines. They yearn for the rights and privileges of American citizenship, to which by birth and racial contribution to America's prosperity they are entitled. In return they ask a chance to contribute further to the safeguarding of American ideals.

First, Negro youth offer their spirit of good cheer and optimism. No one can accuse the race of habitual despondency.

* Northfield Interdenominational Home Mission Conference, July 1923.

Even those who suffer unjustly never die of melancholia. Negro youth smile with "I'll try again," even when the door of opportunity is slammed in their faces. Isn't there a something underneath all of this, a spirit of patient hope, that America needs?

Second, we offer the spirit of forgiveness. The most remarkable trait about the Negro is his willingness to forgive and forget an injury. Some of us are inclined to believe that he forgets too easily, but is not this spirit of obedience to the command of our Lord a worthy contribution to the saving of America for Christ?

A third contribution Negro youth rise to offer America is their spirit of humility. Docile and humble for the most part, Negro youth will save the Anglo-Saxons to themselves. Negro youth by their presence in America, by their contact with white America, keep before the Christian people the opportunity to practise the Golden Rule. This summum bonum of the teachings of Jesus Christ must be recognized and lived in America before America can dictate terms of peace for the world.

The religious enthusiasm of Negro youth will play its part in retaining the pep and vim of the old time religion. The emotionalism of the Negro's religion has gone too far, some think, but the intelligent Negro youth is bridging the chasm between the over-emotionalism of the old time Negro and the cold intellectualism of the average white Christian today.

On one occasion a minister passed the scene of a camp meeting where many of the colored people of the neighborhood were gathered. He heard shrieks and cries of "Glory, Hallelujah," "Praise the Lawd," etc. It was a noisy meeting, extremely so. The day following, this minister remonstrated with his cook, who was one of the devoted members of the flock.

"Liza," said he, "why do you people make so much noise over your religion? Don't you remember the Scriptures say that Solomon's Temple was built without even the sound of a hammer?"

The cook replied, smiling seriously: "Laws, Mr. A., we ain't ready to build no temple yet,—we're jes' doin' the blastin'!"

Herein lies a truth you cannot afford to ignore. The intelligent religious enthusiasm of the Negro youth of today is blasting the stones for the great temple of love and peace which together as children of God we shall build.

The Negro youth's fifth and most important contribution to the saving of America is their limitless love for America and American ideals.

America is not safe with so large a part of its population ignorant. America is not safe so long as the largest section of this country spends $33 per capita for the white child's education and $6 for the colored. America is not safe giving to vandals and Reds the privilege to vote, to exercise the right of American citizenship, and denying this same privilege to the most intelligent of a race that has loved her in devoted service.

The Negro's love for the white race, his confidence in the white man's spirit of fair play and justice, have been much abused. Negro youth, standing on the threshold of a new day, speak a new language. They cannot interpret the American white man's attitude in the terms of Christianity as taught to them by the consecrated representatives of that race. If Negro youth become haters,—and God grant that such a day shall never dawn!—the sin will be at the door of the white Christian. We cannot forget that the race which enslaved us also laid on the altar its sons to free us. We shall not forget that what we are in America today is largely due to the sympathetic interest of the group among you who established our schools and churches, built hospitals, and helped to make out of the hovels, relics of slavery, clean, sweet homes. Yet to you who are silent when you know of the crimes committed against the innocent, the unfair deals, etc.; to you who have the power to change or make such legislation that will establish fair play and justice for all people; to you who through the practice of the Christian religion can change the tide of our affairs, we are appealing for understanding sympathy.

We are teaching the youth of my race to be patient in suffering, but not to be content with the unchristian conditions forced

upon them. We are trying to help them discern the hand of God, to see Jesus through all of the dark shadows.

The white youth of America is indeed in revolt. A large majority are ready to go forward and accept Christ's plan of brotherhood. Fear, which after all is a lack of confidence in God's judgment and plan of dealing with races, causes the older members of both races to stand in the way of ushering in the kingdom of the fatherhood of God and the brotherhood of man.

White youth will not learn the second commandment of love today and be content to crush and humiliate God's dark-skinned children tomorrow. We must drop the religion of Jesus, or we must put our stamp of approval in a practical way upon its teachings.

Let us do our part to bring about mutual understanding and active goodwill! Tomorrow we die, leaving all that we have done of good or ill in the hands of the youth of today.

The consequences of a future with God's leading need not worry us. Let us each be content to lay our brick carefully into the great building of harmony, peace and love, and leave the far off future in the hands of an all merciful and omnipotent God!

MISSIONARY DRAMATICS.

During the Northfield Woman's Interdenominational Home Mission Conference a class in Missionary Dramatics was taught by Mrs. Milton Fish of Huntington Park, California.

Though the dramatic instinct is as old as the mind of man, only within the last few years has this important factor in education been recognized. Often Jesus taught humility by word of mouth, but until by washing his disciples' feet he used the dramatic method they did not fully learn the lesson.

Dramatic instinct is part of the natural equipment of every person. Dramatic talent is the endowment of but a few.

The use of dramatics in the religious and missionary training of young people vitalizes their religion, makes missions real, and tends to destroy race prejudice by enlarging sympathy for all classes. Through impersonation many young women have been led to devote money, time and life itself to the great commission of the Saviour. A dramatic presentation fails if it is not interesting, informing, and inspiring.

A simple ten-minute sketch was given each day by the class. On the fourth day of the conference a pageant, "Woman's Gifts to America,"* using about 100 women, girls and children, (it may be given with 40), was presented out of doors near lovely Marquand Pond. Beginning with Queen Isabella with her jewels, Puritans with their religious and educational institutions, the Indians with their forest lands, our Island possessions, the Slavs, and various other groups, each with appropriate offerings for America, contributed gifts which have helped to make her rich and powerful. Many pled for justice for themselves, together with greater opportunities for the physical and religious development of all children. Together the church and America knelt in consecration to their God-given tasks. Only after they sought and received Christ's strength and guidance could they solve their problems and fulfil their mission.

The use of dramatics is not primarily for entertaining the spectators, but it is rather a means of educating the cast and of informing and inspiring the audience. If these purposes are sanctified through prayer, the living pictures will help in realizing their aims. The lessons include such subjects as "Selecting and Training the Cast," "What Pageant or Play to Use," "Costumes and Properties," "What to Do and What not to Do."

Adverse criticism has not condemned the pageant. If interesting and inspiring missionary plays of excellent literary form are used prayerfully, the blessed results will overcome the prejudice of the uninformed.

Many times the class repeated the following lines:

> The best I have, I'll give my Lord;
> The best I can, I'll do my work;
> For the church, the best, and only the best:
> This is my pledge to the Christ I love.

* From "Woman's Gifts to America, and other Home Mission Sketches," by Mrs. Milton Fish. Baptist Board of Missionary Education, New York City. 25 cents.

A REAL HEROINE: THE TUBERCULOSIS PUBLIC HEALTH NURSE.

Miss Elizabeth Cole.

Probably no movement in the bettering of health conditions has grown more rapidly than the nursing movement. When the fiftieth anniversary of the inauguration of trained nursing was celebrated last May, it came as a surprise to many that this professional work was so recent. Yet in 1880 there were only 14 training schools for nurses, as compared with today's number, which is about 1700, with approximately 175,000 trained nurses in the field.

One of the chief factors in the nursing movement is the public health or visiting nurse. She is now a recognized part of every health program. There are about 12,000 of these nurses, who are bringing better health and education into our homes. Of this number a large proportion is specialized tuberculosis nurses.

There are certain recognized requirements and duties for the public health nurse, in some ways quite different from that of the private nurse. She must be a graduate from an accredited training school; she does not distribute material relief; she in no way interferes with the religious views of her patients. She observes carefully professional etiquette with her physician, in that she never diagnoses cases, prescribes medicine, or recommends hospitals. She keeps accurate records. Her work necessarily demands a daily schedule of hours, for unlike the private nurse her duties are arranged by the year and do not allow for occasional respites. She seldom cares for acute illnesses that demand her remaining over night to do bedside nursing. She is in most cases a health visitor who instructs the family in the care and prevention of sickness. She becomes the family friend, the teacher of health. Her opportunities for raising health standards in the community are great.

The patients who call upon the services of the public health nurse may be divided into four groups: those who can make no payment; those who can make partial payment; those who can pay cost price, but who are not able to afford a private nurse; and those who, able to afford anything, prefer the public health nurse for convenience. The financing of public health nursing, therefore, is a great problem. Sometimes the state, county or municipal government pays her salary. The owner of a business concern oftentimes assumes this responsibility. Philanthropic organizations, women's clubs, men's clubs, local health associations, or popular contributions by members of the community, in many cases pay for part or all of her services. It is readily seen, however, that the standardized financing of such a necessary element in the community's program of health must be placed upon a firmer footing.

Her part in the tuberculosis movement has been and is most important. The first nationwide effort to stamp out this disease was made in 1904 with the organization of the National Association for the Study and Prevention of Tuberculosis, now known as the National Tuberculosis Association. To the success of this campaign the tuberculosis public health nurse has contributed no small share. Hard work, difficult situations to meet, as well as the constant contact with a highly infectious sickness, mean that this nurse must be courageous, a real heroine. To her much of the success of the work is due.

Bedridden tuberculous patients had been cared for by general visiting nurses for several years before 1899, when two woman medical students under the late Sir William Osler's direction went to the homes of several patients who had been coming to the Johns Hopkins Hospital dispensary in Baltimore. Here they instructed them regarding diet, fresh air, disposal of sputum. This follow-up work, undertaken for the purpose of education, and really social in its aspect, resulted in coöperation with a charity organization for relief, and with the Board of Health in regard to sanitary conditions. After one year of work of this nature nurses systematically undertook specialized tuberculosis public health nursing, and the organized movement was begun with New York, Baltimore, Cleveland and Boston in the lead.

The tuberculosis nurse's work is far from easy. She is not only a nurse, but

also a health teacher, and her responsibilities include, briefly: the prevention of the spread of infection, the discovery of new cases, the care, by instruction or nursing service, of patients in the home, co-operation with other agencies, her duties at clinics and dispensaries, as well as seeing that patients realize the need of going there for periodic physical examination. She also keeps records and statistics in order to contribute her part toward showing whether the community is growing better, standing still, or becoming worse in its number of tuberculosis cases and deaths.

The nature of tuberculosis is such that the tuberculosis nurse must have much patience and a vivid spirit of hopefulness. Inasmuch as the disease is so highly infectious, her problem deals not only with the individual, but also with the community. She must work to prevent the spread of infection. There is nothing more pathetic than a hopeless case of tuberculosis. Struggling for life and suffering intensely, this patient is an ever-threatening source of infection, and the tuberculosis nurse cannot allow herself, through sympathy, to devote more time to him than to ones who are ill, but who will probably recover, or to those who are well and must not be infected. An active case generally receives better care and is better off in a sanatorium or hospital than in a single tenement bedroom. It is not easy, however, to separate him from his loved ones, and again sympathy must give way to tactful insistence on what is best in the end both for the individual and for the community.

What a vast amount of advice will be followed in the home if the nurse has won her way into the hearts of the mother and children! Her word can be law. She helps plan the meals,—for food, the proper kind and in sufficient amount, is a most necessary element in both the prevention and cure of tuberculosis. The pots and pans shine for her approval. No longer is dust lurking in the corners or brushed under the rug. The tuberculous patient has his sputum cup, eats from his own dishes, has plenty of fresh air and sunshine. Every member of the family knows the rules of the health game, and gets his sufficient number of hours of sleep and

Stamp out Tuberculosis with Christmas Seals

exercise. Even the tiny baby has a good start on the road of life. She takes them to the free clinic, where an expert physician keeps watch over their physical condition. She it is who is responsible for catching the disease in time for early treatment. She it is who keeps up the cheerful spirits of the family. And she it is whom they all love, and whose visits are greeted with joy.

Although there is a continual fight against a subtle, cruel enemy, there is no form of nursing in which the soul-satisfaction may be so great. Anything that is hard,—and this is harder than any other form of public health nursing, with the element of education added,—is only attempted by brave, unselfish types of persons. Undaunted by her problems, the tuberculosis public health nurse is really a heroine. She may go for days and feel that her reward will never come, certainly not this side of heaven. Then suddenly a mother's grateful look for her clean, metamorphosed home, a child's almost miraculous recovery because the disease was caught in time,—some little incident like this, and she will know that her efforts are well repaid. This is indeed soul-satisfaction!

The tuberculosis public health nurse is so necessary, her work so important in the stamping out of tuberculosis in this country, that several tuberculosis training schools have been established in the last few years. A large proportion of nurses on general staffs, moreover, are carrying on specialized tuberculosis work. Yet many communities have not sufficient funds to employ this special nurse. Christmas seal sale funds are used liberally to demonstrate their need in cities and counties. It is hoped that the 16th annual Christmas seal sale in December will make it possible to give to more communities the benefit and comfort of better health that is contributed by the tuberculosis public health nurse.

OUTLINE MESSAGES FROM THE WORD.*

Rev. Floyd W. Tomkins, D. D.

V. JOHN: A MESSAGE CONCERNING LOVE.

We know very little about John except what is revealed in his letters. He was very close to Jesus. He had that ardent love and devotion which Jesus had in the highest degree. It is love that is the greatest thing in the world. Love makes things grow and sing. Through the eyes of love all things seem beautiful.

Characteristics of love.

Love is incomprehensible and infinite. The bottom of the love of God has never been reached. The love which God revealed knows no bounds. No sacrifice is too great for him.

The love of God is never weak. Often we cannot understand it, and yet it is there ready to help us. We may not think that our prayers are answered because the desired result does not come. God, in his infinite and perfect strength and wisdom, sees beyond our weak petitions.

God's love never fails. Human friendships fail, but the love of God remains forever.

The interpretation in our own lives.

There is freedom in love. Love should be devoid of duty. The word OUGHT should never take the place of the word LOVE.

The feeling of love can be expressed in our posture. With love in our hearts we walk with head erect and shoulders thrown back. A smile of goodness is on our lips, and our hands are extended in welcome.

There is a thrill in love, a spirit of music and blessing. The one with love in his heart is all atingle with the beauty of nature. He sees the flowers and the trees and the fields with an eye that is radiant with gladness. Such a one finds joy in doing the commonplace things of life.

Love for each other.

Love for our neighbors may be called spiritual altruism. It is not necessary that we love all people alike, but we can so love as to make all people happy. Love should never be weak, but strong and virile, with force in it. Rebuke may be necessary, but it should always be tempered with the spirit of love.

Love is the basis of all truly great reforms. It is the spirit that animates missionaries. It is only when we recognize that all men are children of God that we can approach others in less fortunate circumstances with any great hope of bettering them.

Eternal victory will be the lot of the one who is faithful in love. The love between friends often fails, but when the love centers in Christ, when he is made the source of our endeavor, then love is triumphant.

Love is the great harmony. Christ is the great declaration of love in the world. I like to think of the closing part of one of my favorite symphonies in this connection. As the trumpets sound forth the theme, the other instruments pour out their music in greater volume as if to outdrown them. They succeed for a time, but the trumpets come back again with the main theme. Again the accompanying instruments, as if in jealousy, burst forth with other notes, and yet the main theme is not wholly lost. Finally, as if recognizing the triumphant spirit of the trumpets, all the instruments take up the theme, sounding out the victory. So with love in God: even though there may be places where failure seems apparent, yet in the end victory is assured!

VI. PAUL: A MESSAGE CONCERNING STRUGGLE.

Paul was a great fighter. Whenever he undertook to do a thing he put his whole soul into it. Before he became a Christian he was just as positively engaged in opposing Christianity as he was in serving and defending it after his conversion.

It took a great and strong light to change him. So is it often in our own lives: it takes a strong body blow to bring us to Christ. Sometimes it is a death, at other times it is business failure that brings us

* Northfield Interdenominational Women's Home Mission Conference, July 1923.

around to a proper perspective toward God.

These struggles will come, and they should come. Life is made up of struggles. We should not take them as obstacles of fate, but accept them as a challenge to the making of character. Our attitude should not be one of gloom, but one of joy and welcome. Just as the gold is refined in the fire of the furnace, so are our lives purified by the struggles of life.

Varied struggles.

The first kind of struggle that we are conscious of is that which comes within ourselves. It is the battle between the good and the bad that is in every soul. Every serious thinking person has to meet this battle at some stage of his life. One extreme is constantly seeking supremacy over the other. This conflict is necessary in the building of a strong personality.

Another kind of struggle is that with the world. We are constantly facing issues in daily life that require a definite solution. Often this means a conflict and a readjustment in our minds. Our friends hurt us, there is disappointment in our work, discouragement follows misfortune, all these trials are difficult to meet. It is encouraging, however, to note that those who have the most handicaps to overcome seem most often to accomplish the greatest amount of good. Struggle and conflict are essential to progress in character.

The most important struggle is that which is undertaken in the service of God. To fight the battles of the Lord is the mighty challenge that comes to every man and woman. The thrill of the fighting and the confidence that comes in knowing that God is with us should make an appeal to every real man and woman.

Meaning of these struggles.

The struggles of life should bring us nearer to God. Sorrow and suffering always go deep; they are experiences that are not easily forgotten. So, too, God in Christ has suffered. He knows and can understand when a soul is in trial, and he stretches out his hand in help to everyone.

Then there is the sympathizing with each other. Too often do we put ourselves first in everything. Thousands of people today are just yearning for a little bit of love. Coming in contact with others in their troubles and giving a word of encouragement are done too little in these days of self-seeking.

Difficulties brought on through service to God hold us to the faith. It seems that prosperity almost inevitably means a drawing away from the Lord, whereas difficulties exalt us and bring us nearer to Christ, into more definite relationship with him. We get the triumphant life by trusting in him, doing his work, and rejoicing all the way.

Churches and the Red Cross.

The dark soil of sorrow and misfortune, Balzac says, "makes of certain souls a vast desert through which rings the voice of God."

As we study the circumstances out of which have sprung our greatest hymns, together with so many of the masterpieces of art, music and literature, we believe that this is true. Such hymns as "Abide with Me," "Lead, Kindly Light," and "O Love that wilt not Let Me Go," are deathless, and they have come to us out of the depths of human suffering.

The Red Cross, national and international, has come to us "out of the depths of human suffering." Its history and program are too well known to the churches to need much comment, for it is in the religious bodies of America that the American Red Cross has found the high per cent of its best leadership in the furtherance of a work which perhaps more than any other effectively demonstrates to the world at large the ideal of a brotherhood of man. The Seventh Annual Roll Call date is November 11-29, and that date is approached by the American Red Cross with full confidence so far as the churches are concerned.

Dr. C. A. S. Dwight, whose initials appear at the end of many of our book notices, has joined the faculty of Keuka College as professor of Education and Psychology.

Pastor Will H. Houghton of the First Baptist Church, Norristown, Pa., has resigned in order to give all his time to evangelistic and Bible conference work.

Next Month.

Is Love the Greatest Thing in the World? Dr. James Moffatt.
Mountain Movers, Dr. Daniel A. Poling.
The Christian for Today, Dr. F. W. Tomkins.
Our Attitude toward the Church, Dr. Beaven.
The Possibilities of a Victorious Life, Dr. James G. Gilkey.
Jesus in His Central Message, Rev. James Reid.
"To Me to Live is. . . .", Dr. John A. Hutton.
The Challenge of a Changed Church, Rev. Lionel B. Fletcher.
The Wages of Sin and the Gift of God, Rev. Melvin E. Trotter.
Chimes of Bethlehem, Edwin Botham. A poem.
On the Trail of Tradition: Karen Prophecies Fulfilled in Christianity, by Mrs. E. N. Harris.
The Happiness of God's People, Charles Inglis.

Gift Subscription Fund.

Contributions are invited to send this magazine free to missionaries, and in special cases. Many requests reach our office. Any sum, small or large, will be welcome.

17389..$1 00	17390..$4 00	17391..$52 74
17392.. 1 00	17393.. 1 00	17396.. 5 00
17398.. 8 00	17399.. 2 55	17400.. 3 00
17401.. 50		

Rev. Charles W. Abel's Work in New Guinea.

17394 .....$100 00 17395 .....$300 00

Spring Memorial Gardens, East Northfield.

17402 .....$4 00

Africa (Dan Crawford).

17403 .....$4 00

India (Sam Higginbottom).

17388 .....$1 20

Labrador (Dr. W. T. Grenfell).

17397 .....$5 00

EDITORIAL CORRESPONDENCE.

Dear Mr. Moody:

I am constrained to write a few words in favor of the "Preliminaries" so vehemently condemned in the article in August Record of Christian Work by Dr. Charles M. Sheldon. I write in behalf of a large number of our Christian communion (of which I am one), who, being affected by deafness, rarely hear a sermon, yet we attend all the church services regularly. Now if these "preliminaries" are cut down or out, there is little left for us deaf ones. Dr. Sheldon is quoted as saying that when these preliminaries are attended to the clock stands at 11.50. Well, that gives forty minutes for the sermon, which, in my opinion, is long enough for any sermon. Certainly it is long enough for one who, like the writer, has to sit in silence during this period.

Let me anticipate the probable reply, that I should provide myself with one of the many aids to hearing, by saying that I have one, and that when conditions are favorable,—that is, when the preacher enunciates distinctly, and stands in front of the transmitter,—I hear reasonably well. But when the enunciation is indistinct, as it very frequently is, or when the preacher prances all over the platform, and wholly disregards the transmitter on the front of the desk, it is impossible to hear him at all.

But "preliminary" to what? Is it possible that the different elements of the service, all of which is supposed to be for the worship of almighty God, are regarded as of minor importance and leading up to the appearance of some star performer, as in a concert or a theatrical exhibition? I think the word has no proper place in that connection. I honor the spoken word. It is a very important part of the service, but it is not the whole of the service by any means. And for those of us who rarely hear it, the "preliminaries" have a place which enriches the service and often make it even tolerable.

Then the "tired audience, breathing foul air, in poor condition of mind or body to receive inspiration"! And all of this after only fifty minutes of service! In such a case the church sexton needs looking after.

In this connection it might not be amiss to remind the preacher that there are always deaf people in the congregation, and that a clear, distinct, reasonably loud and repeated announcement of the hymns and the Scripture passage to be read would be very acceptable to them.

By all means, then, let the "preliminaries" remain, and let the ordinary sermon not exceed forty minutes!

Yours truly,

L.

I surely do enjoy the Record. Bringing news from all the denominations makes it especially welcome.

I have found great help and light from Dr. Gardner's department. You have wonderful writers. I read many magazines, and send them away without a pang. The Record receives many readings, and then I hate to part with it. Because it is such a blessing to me, and because the needs for help in the mission field are so great, I send mine to China.—Mrs. E. W. N., Va.

Accept my humble word of appreciation that we have such a religious magazine whose pages are filled with the pure spiritual truth.—O. S., Mo.

OUR BOOK TABLE.

A Galilee Doctor: A sketch of the Career of David Watt Torrance of Tiberias, by W. P. Livingstone. George H. Doran Co., New York. 283 pages, illustrated. $2 net.

As from the verdant Isle of the Saints "sons of the Scoti" carried the Christian faith to pagan Europe, so in the 19th century, the century of modern missions, from Scotland has gone many a messenger of Christ to lands afar. What an honor roll their names present,—Robert and Mary Moffatt, David Livingstone, John G. Paton, Alexander Duff, James Chalmers, and many another! These "lamps of Christ" have given light in the lands of darkness. From the humble homes of piety where they were early taught the language of the soul, these sons and daughters of Scotland with steadfast purpose and unfaltering faith have gone into all the world.

In this honor roll belongs the name of David Watt Torrance, missionary physician for 39 years at Tiberias on the Sea of Galilee. Even while this book is in the reviewer's hands comes the news of his homecall!

From Scotland also comes his biographer, W. P. Livingstone of Edinburgh. In his earlier volumes Mr. Livingstone has made us familiar with the life stories of three of Scotland's most intrepid missionaries,—Robert Laws of Livingstonia, and those two lonely and heroic women, Mary Slessor of Calabar and Christina Forsyth of Fingoland.

How potent the influence of missionary biography has been in the progress of the kingdom! Jonathan Edwards' "Life of David Brainerd," for instance, stirred the hearts of William Carey, of Henry Martyn, of Thomas Coke, while their biographies in turn have stimulated hosts of others. The life of Livingstone has been like a trumpet call in the heart of many a lad at the parting of the ways. With young Torrance it was a favorite volume. So the torch is passed on from one to another.

It is a happy omen for future missionary endeavor that so many unusual biographies of heroes of the cross are just now being issued, unsurpassed as stories of adventure, of the very flower of knighthood, of truth stranger than fiction in the portrayal of human character and of the transforming power of Christ.

The record of the career of Dr. Torrance would be important wherever his lot had been cast, but there is a unique interest in the fact that the scene of his labors was the shores of Galilee,—"to the Christian the holiest waters in all the world." Dr. Torrance was the first Christian physician to heal and teach on its borders. Others ministered to the sick in Nazareth, 16 miles away, but he had the harder field, —Tiberias, built in the lifetime of our Lord by Herod Antipas and named for the infamous Roman emperor,—a city ceremonially unclean to the Jews of that period and probably never entered by Jesus, but later a Jewish religious center and seat of the Sanhedrin. Today two-thirds of its inhabitants are Jews, mainly dependent on the charity of their European brethren, and the rest are Mohammedans; both Jews and Mohammedans being of the most bigoted, illiterate and self-sufficient type. As Mr. Livingstone vividly characterizes the dwellers who throng the loathsome lanes of this sordid community we cannot repress the regret that such hard and stony soil, such an unfruitful field, should have been the lot of this sower of the good seed. A physician of unusual natural endowment and fine training, with the utmost Christian devotion, what might not Dr. Torrance have accomplished in China or Africa in claiming multitudes for Christ! But we recall Dr. Torrance's own words at the Ecumenical Missionary Conference in 1900: "Are the Jews not a factor in the world? Can we as Christians undertaking the evangelization of the world put the Jew away in the background? No! They are all over the world, they speak every language, and if they were permeated by the love of Christ, what missionary could you get that would keep pace with them?"

A distinct value in the book, apart from its biographical excellence, is its description of the conditions which have led up to the present political situation in Palestine, and the complex problems which Britain has to solve there.

The photographic illustrations are a welcome addition to the book. Those who have seen the lake and its hillsides will

turn to the pictures eagerly and find them of charm; those who have but a vague idea of those scenes of our Lord's life will be enabled to realize them with greater vividness.

To read the record of so true-hearted, whole-hearted a servant of God,—famous as a surgeon throughout the Near East and far into the desert of Arabia, using his skill as a key to unlock doors to Christ, —is to find again the evidence of his presence in the world.—L. M. N.

Other Missionary Biographies.

Duff (Alexander), Pioneer of Missionary Education, by William Paton. George H. Doran Co., New York. 240 pages. $1.50 net.

A biography of a strong man, one of the strongest men ever in missionary service. Possessed with great vision, resolution, executive power and eloquence, he accomplished a large pioneer work so successfully that others have found his foundation well laid.

Like some other missionaries, he was not always coöperative in disposition, if always in object. He was often impatient of smaller men with their smaller views.—F. L. D.

Henry Loomis, Friend of the East, by Clara Denison Loomis. Fleming H. Revell Co., New York. 150 pages. $1.25 net.

It was in 1549 that Japan first appeared on the missionary horizon. On August 15 of that remote year the tireless St. Francis Xavier reached its shores. Yet so strange and halting has been the progress of Christianity in that land that Henry Loomis, arriving in 1872, was as truly a pioneer as was Francis three hundred years before, and as truly a saint also.

The story of his 48 years in Japan is therefore of special value, not only in its delineation of a gentle, genial character of utmost Christian devotion, but because in its unfolding we may see the whole scroll of the history of Protestant Christianity in Japan. Between the lines of this unassuming biography one may discern the gradual change in private conviction and public sentiment which has marked the last half-century among the Japanese people.

It is remarkable that such a missionary career should have been prefaced by taking part in twenty-one battles of the Civil War and witnessing the surrender of Lee at Appomattox. Indeed, the story of her father's life is told so quietly and modestly by Miss Loomis that one hardly realizes at once how widely significant many of its incidents are. The contacts with Mr. Mozoomdar, with the Italian thief, with Sir Benjamin Stone the scientist, with the Russian Alexander A. Pieters, with the young Korean patriots, especially Philip Jaisohn, and with the young Korean prince, are of surpassing interest.

Mr. Loomis' experiences for 30 years in charge of the Japan agency of the American Bible Society have wide range, and their record is important. Throughout his career he exhibited those qualities which make the title of the book a true description, Friend of the East.—L. M. N.

Henry Martyn, Confessor of the Faith, by Constance E. Padwick. George H. Doran Co., New York. 304 pages. $1.50 net.

Rarely has a book of such charm and such value come to our table. It is a satisfaction to know that it is to be followed by similar volumes under preparation by a group of distinguished authors, The Modern Series of Missionary Biographies, undertaken by the United Council for Mission Education of England. The attempt is not to add new facts to those already familiar, but "to give to the world of today a fresh interpretation and a richer understanding of the life and work of great missionaries."

The present age with all its machinery and organization and method is very well aware that after all it is personality that counts, and welcomes with eagerness every new biography. But nowhere may biography be found of such fascinating interest and of such high spiritual value as that which records the heroic and saintly lives of the pioneer missionaries. Happily they lived in the days when letter-writing and journal-keeping were not among the lost arts. We are permitted to know not only the facts of their outward experience, but the history of their inner life,—their motives, their aspirations, their companionship with Christ. Here is spiritual treasure for the enrichment of our own lives!

Preëminent among the pioneers of the faith, whom Paul calls "the glory of Christ," is "that youth in years who yet knew the abasement and the rapture of the saint, and who flung at the feet of Christ a scholar's dreams and the heart of a lover,"—Henry Martyn. His spirit had the seraphic quality, like Keats among the poets, like Francis of Assisi among the saints, like David Brainerd, who was his hero and example, and who "longed to be a flame of fire continually glowing in the divine service."

The period of Henry Martyn's brief life included those twenty years during which the East India Company by act of the English Parliament held the keys of India and refused to permit education and Christianity to enter lest the uplift of the natives imperil the company's power and profit. In the first chapter of our book the author gives a unique picture of "Calcutta of the Nabobs,"—English society in

India in the days of the East India Company's zenith, when great fortunes were rolled up with little effort and life was a round of dull dissipation. It was during the great debate in Parliament on the company's charter in 1813 that tidings of the death of Henry Martyn reached England and gave a new impetus to the zeal of Wilberforce, whose eloquence finally won for Christianity the right of approach to India's millions.

The successive scenes in the life of the young Cornish lad,—gifted, ardent, passionate, imaginative,—are vividly drawn. We see him in the humble, ancestral home in Truro, where John Wesley's preaching had brought to the faith of his fathers a newness of life; in the hurly-burly of the schoolboy world, where, though he was no coward, his frailty would push him to the wall were it not for a valiant friend or two among the "great boys"; in St. John's College, Cambridge, where he reaped the highest honors,—senior wrangler, first Smith's prizeman of a brilliant year, and Fellow of St. John's. Miss Padwick has here given a delightful picture of life at an English university in the late 18th century. Her gift for painting the backgrounds of the scenes of Martyn's life adds great charm to the book, and unusual historical value.

The outlines of his spiritual development are no less clear,—the urgent letters of his young sister Sally, his father's sudden death, the hours alone with the New Testament, the discovery of the "Journals of David Brainerd," the influence of Charles Simeon, "a father in God, a robust and fearless leader" among the Evangelicals, the theological writings of Brainerd's friend and biographer, Jonathan Edwards. The interest deepens as we read of his gift of himself eagerly to India, and of the nine exciting months of the voyage of this youthful chaplain with the fleet of men-of-war, transports and merchantmen, whose climax was the capture of Cape Town from the Dutch. Here, as the ships lingered a month, came to Martyn's great delight the meeting with one of his heroes, "dear Dr. Vanderkemp," once soldier, scholar, infidel, now veteran missionary among the Hottentots, who smilingly assured the young recruit in missionary service, "I would not exchange my work for a kingdom!" Again comes a thrilling moment to the student of missionary biography when we read that it was William Carey who first welcomed Henry Martyn to Calcutta. We turn to William Carey's own "Journal" and find the corresponding passage: "A young clergyman, Mr. Martyn, is lately arrived, who is possessed of a truly missionary spirit. He lives at present with Mr. Brown, and as the image or shadow of bigotry is not known among us here, we take sweet counsel together and go to the house of God as friends." Thus spoke the veteran Baptist missionary of the young chaplain of the Church of England!

Then comes the story of the almost hectic years at Dinapore, at Cawnpore, —preaching to a thousand English soldiers under the burning sun, or to four hundred fakirs and beggars gathered about his own simple home, carrying now the jubilant hope and then the bitter disappointment of his own heart-life without a murmur, bringing the gifts of his brilliant mind and classical culture to bear upon the Hindustani and Arabic and Persian translations of the Scriptures. What self-denial, what flaming devotion to Christ, what longing to bring the peace of the gospel to the hopeless hearts of India fill the life of this eager servant of the Great Master! "A more heavenly-minded young man I never saw," said David Brown.

The Persian episode and the last terrible journey towards Constantinople are most vividly narrated. The physical sufferings of this fever-stricken lad, his passion of piety and devotion, the almost unendurable conditions around him, his exaltation and depression of spirit, are a counterpart of the experiences of his hero, young David Brainerd, in the forests of the New World. To them both death came while "wanting still the years of Christ."

It would be a happy thing for the youth of our day if such books as this could supersede "Main Street" and its ilk, the pagan literature of American life. President Harding in one of the addresses of his recent tour said, "I should like to have America a little more earnestly and thoroughly committed to its religious devotion. . . . . I tell you, my countrymen, the world needs more of the Christ, the world needs more of the spirit of the Man of Nazareth!" If the students of our colleges shall read the story of this brilliant young scholar and feel the thrill of heroism and adventure which pervades it, they will find in it also that inspiration to self-sacrifice and devotion to the Lord Jesus Christ of which the world is in need.—L. M. N.

Shelton of Tibet, by Flora Beal (Mrs. A. L.) Shelton. Introduction by J. C. Ogden, and "The Afterglow" by Edgar Dewitt Jones. George H. Doran Co., New York. Illustrated, 320 pages. $2 net.

Here is indeed a human document. The brief Foreword, written by Mrs. Shelton, is a cry of the heart under the shock and sorrow of a sudden bereavement, bewildered with the mysteries of human experience and burdened with a new sense of responsibilities hitherto shared joyously with a beloved companion. Life seems suddenly thrown out of focus. But the appeal to write the life story of the brave and noble man whose tragic death had put the seal of martyrdom upon a missionary ca-

A. L. Shelton of Tibet

reer of unusual hardship and devotion could not be denied, and the result is a book of thrilling interest and strong spiritual significance.

In a book like this we discover that the days of the pioneer in Christian missions have not ended. As long as Tibet is unexplored and unevangelized, there remains the opportunity for heroic endeavor in new conditions. The exploits of Colonel Younghusband are familiar, and more recently those of Sven Hedin, the Swedish traveler, who, when four governments combined to keep him out of Tibet,—British, Russian, Chinese, Tibetan,—entered in the disguise of one of his Tibetan carriers, and has spent several years in the study of the forbidden land. Albert Leroy Shelton, missionary physician at Tachienlu, on the extreme western border of Szechuen, where Tibetan and Chinese meet, felt the call of this modern Macedonia and longed to plant an outpost of the cross in the forbidden city of Lhasa. Turned back in the way, when the course had seemed clear, he met his death by the shot of a bandit. "Thus the cause of Christ lost one of the boldest and most heroic spirits known to missionary life in this generation."

Mrs. Shelton has told the story of nineteen years of missionary service under most difficult conditions, unique in their loneliness and complicated by the more or less unfriendly relations of Chinese and Tibetans toward each other,—the ministry of the good physician to those afflicted with more than the usual physical misery, altogether unrelieved but for the help of this tireless, loving, enthusiastic man. She has given us the record with simplicity and directness, abounding in details which rarely are caught by the missionary camera, evidently gathering the incidents from a lively diary. The result is a realistic biography of very unusual sort.

From Dr. Shelton's own laconic diary the tragic story of his capture by bandits when on his journey through Yunnan on his way to a furlough in America in 1919 is told, and the daily entry of hope deferred for two months of mountain captivity is a revelation of the undaunted, practical, compassionate spirit of the man and his profound trust in God.

Thus again, another missionary biography carries forward the Acts of the Apostles, and we thank God and take courage once more that in this seemingly materialistic age "great-hearted men still struggle and die in the world's lonely places for the sake of an ideal."—L. M. N.

More United Study Textbooks.

Japan on the Upward Trail, by William Axling. Missionary Education Movement, New York. 180 pages, illustrated. 50 and 75 cents.

The first chapter is a historical review. The last two chapters specify the turn of the tide in current industrial, national and spiritual life, with Japanese Christianity attacking its task of evangelization. Between, the contents consist almost wholly of brief biographies of native men and women who have stood out significantly in the Christian life of Japan. Not in church work alone, for some of these persons gave or are giving their lives to education, labor and industry, politics, reform, and other high causes.

It is a stirring, fast-moving little volume. While the pictures are good, we would like to have looked on the faces of these pioneers and leaders who have made Christian history in Japan.

The Debt Eternal, by John H. Finley. Missionary Education Movement, New York. 240 pages, with frontispiece. 50 and 75 cents.

Dr. Finley's name is attached to this volume, but others are credited in an Acknowledgement with having done most of the work on the book. May we take the first chapter of 24 pages as Dr. Finley's own? It reads autobiographically, and refers to the frontispiece, which reproduces the picture of a Sunday school class "in which the author was a member in the prairie church of his boyhood." This chapter is a masterpiece.

"The Debt Eternal" is derived from a sentence spoken by the minister of Education in the British House of Commons: "Education is the eternal debt which maturity owes to childhood and youth."

Dr. Finley follows the delightful and meaningful reminiscences of his childhood in a pioneer home with a eulogy of America as the land of beauty and bounty, of individual humans and of a national entity. We say it is a gem of sentiment and suggestion.

The remainder of the book discusses the child in relation to home, health, play and recreation, labor, education, special needs, the church. The best thought of other authors is freely drawn upon, as also statistics, so that a comprehensive up-to-date survey is the result.

For A New America, by Coe Hayne. Missionary Education Movement, New York. 174 pages, illustrated. 50 and 75 cents.

The goal of home missions exhibited, and various avenues by which the goal is to be reached in different directions.

Chapters depict actual service in country communities, in city slums, among first Americans and Negroes and Spanish-speaking people, and in industry.

The material is largely biographical and descriptive of actual cases, with enough comment and interpretation to make the book brimful of suggestion and inspiration.

The author has culled first-class stories out of which to build his book, and has woven them together cleverly. Lengthy "Suggestions" and questionnaires and reading lists are appended to each chapter, and Dr. Charles E. Burton's essay on "Life Enlistment in America" clinches the personal appeal for leaders and recruits which echoes all through the book.

Of Missionary Interest.

Christian Literature in Moslem Lands: A Study of the Moslem and Christian Press in All Mohammedan Countries. George H. Doran Co., New York. 306 pages, with illustrations, maps and appendices. $3.50 net.

The Christian world is put under tribute by another achievement of the Committee of Social and Religious Surveys (370 Seventh Avenue, New York City), this thoroughly comprehensive work of specialists of all denominations working in the Moslem world.

Literature, we are told, has played a larger part in the contact of Christianity with Islam than with any other world religion. Now that the Moslem world is learning to read, and the Moslem newspaper and book presses are becoming more active, there is greater need and opportunity than ever for appropriate Christian literature,—a distinct literature because of the fundamental antagonisms of Islam and Christianity.

Fortunately Islam has one common language, Arabic. Hence literature in Arabic can be used all the way around the world. There are more Moslems in China than in Turkey or Persia. Newspapers are published in Arabic in New York and Chicago.

This volume gives the latest information about literature available in all Moslem fields. It tells what literature is needed for literates, for popular reading, for women, for the eighty million children in the Moslem world. Not controversial literature, but positive information about Lord Jesus, and stories and biographies. Original writings by converts who know Islam from the inside, if possible, not translations merely. The problems of publication and circulation also receive attention.

The book thus applies the principles underlying Christian literature to the Moslem field, and will not fail to mark a new era. It proposes a central literary bureau at Cairo to promote production and circulation, and to coördinate separate efforts for the benefit of all. Then from the six linguistic watersheds, Constantinople, Cairo, Teheran, Lucknow, Singapore and Shanghai, healing streams might flow!

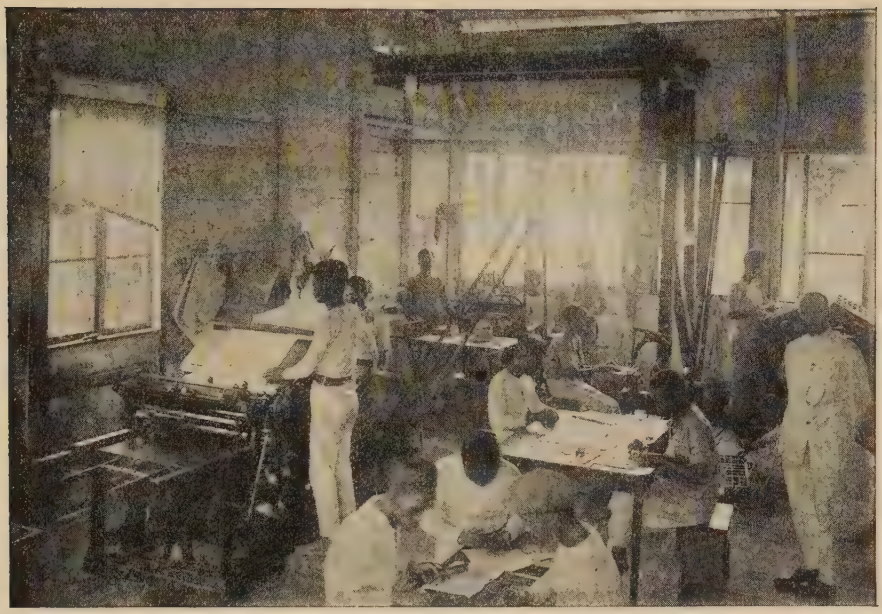
Contacts with Non-Christian Cultures: A Case Book in the Christian Movement Abroad, by Daniel Johnson Fleming. George H. Doran Company, New York. 189 pages. $2 net.

The publication of the first case book in Christian missions is something of an event. Even a cursory glance at the problems which it contains reveals the distance which we have traversed since the days of the traditional missionary beneath the palm tree. We recall the optimistic view of the pioneer Xavier, whom the young Japanese wanderer whom he met on the coast of India persuaded that it was only necessary to present Christian truth to the dwellers on Nippon and they would at once accept it, even the emperor himself included. The experience of St. Francis hardly justified this optimism, but the pioneer aspect of missions presented no such complications as the modern missionary encounters.

Some of these problems find their way into the portfolio of the secretary of a mission board, and their solution demands all the delicate tact, the insight and far-sight, the patience and wisdom, that the office demands. Dr. William N. Clarke once said, "In respect of responsibility and laboriousness there is scarcely any other service that is comparable to that of the officers of such societies. Missionary secretaries have to conduct a work of which the delicacy and difficulty are very largely unappreciated."

But most of the cases presented by Dr. Fleming come to the missionaries on the field, often unexpectedly, and perhaps to an inexperienced novitiate at a lonely station. He may have fancied that his task was but to offer the simple gospel to simple souls, and suddenly he finds himself face to face with intricate matters of hoary custom, social relationships, entangling alliances,—questions in which he cannot be sure at once where right doth lie. Even his own home among non-Christian neighbors is invaded by these questions. Shall it conform to national type, or present the ideal which the West furnishes? Here a hundred practical decisions require his attention.

The serious situations created by polygamy, by superstition, by meat offered to idols, by industries dependent upon idol-



INDUSTRIAL PRINTING PRESS OF THE RHENISH MISSION AT LAGOEBOTI, SUMATRA
This Press Prints Two Magazines, and in 1921 had a Total Output of 2,500,000 Pages

worship, by customs in themselves harmless, yet tied up with non-Christian forms of worship,—when the new convert, perhaps illiterate and with generations of unenlightened conscience behind him, faces the ideals of the Christian life and turns in bewilderment to his missionary friend for guidance,—here, as Stevenson would say, "is a task for all that a man has of fortitude and delicacy."

There may be differences of opinion as to the wisdom of putting all the complicated cases of the book into the hands of the missionary candidate. Evidently Dr. Fleming regards the study of them as a valuable part of the missionary preparation, for he has cast the chapters into form for class room work, with previous consideration of them that there may be no snap judgments on such vital matters, and with questions upon them at the conclusion of each chapter.

It is easier to propose than to dispose of these cases. In most of them Dr. Fleming, no doubt unwilling to claim universal wisdom, offers no solution. Occasionally he gives the decision of one missionary and the reverse verdict of another, equally conscientious and devoted. One has the sensation of reading a serial story and finding that the last chapters are missing, and so one remains forever ignorant of the sequel. But the book is of unusual importance. It reveals to those who at home hold the ropes, as William Carey said, the seriousness and complexity of the missionary task when Christianity meets the ancient civilizations and hoary religions of the Orient, or the primitive conditions of a barbaric race. It is, on the other hand, the strongest possible argument for choosing only the highest type of missionary candidate, and for giving him the most adequate preparation for his delicate and difficult lifework.

Dr. Fleming shows here, as always in his writings, intellectual acumen, a genial and generous nature, a profound knowledge of missions, and an ardent sympathy with their purpose and their personnel.—L. M. N.

Gateway to China (The), by Mary Ninde Gamewell. Fleming H. Revell Co., New York. 272 pages, illustrated. $2 net.

Mrs. Gamewell's interesting volume on Shanghai brought up to date, and so telling in prose and picture the large development of the city in recent years. Not only is city life described, but also home life and customs, schools and other institutions, some outstanding industries, and the progress of Protestant missions. The pictures are fine.

More Short Missionary Plays, by Margaret T. Applegarth. George H. Doran Co., New York. 184 pages. $1 net.

Eleven short plays with a purpose, that is, each stressing some aspect of mission work at home or among foreigners. They contain numbers appropriate for special seasons or occasions. Everything Miss Applegarth does is A1.

My Nestorian Adventure in China, by Frits Holm. Fleming H. Revell Co., New York. 335 pages, with illustrations and maps. $3.50 net.

Nestorian Christianity first went overland to China from Ta Tsin (Syria?) in the 6th or 7th century. One of the most famous monuments in China, if not in the world, is a stone monument that was excavated in 1625 near Sian-fu, province of Shensi, known as the Nestorian Monument, or Chingchiaopei.

Back in 1907 Frits Holm conceived the idea of going to China to bring back this monument, or a replica of it. Hence this book, telling of the organization of his expedition, his experiences in travel, his failure to purchase the stone but his securing of an exact replica in stone, which was successfully transported after tedious delays to New York. There it was deposited in the Metropolitan Museum of Art, but for some reason no one would come across with funds to purchase it for the museum at the cost of the expedition, until after eight years a Roman Catholic convert bought it, and now the replica rests in the Lateran Museum at Rome, a gift to the pope.

The monument is of superb workmanship, ten feet over all in height, two to three feet in width, and nearly a foot in thickness. It weighs two tons. It was standing in an open field when Holm found it, claimed as the property of a Buddhist temple. Holm induced the city officials of Sian-fu to bring it under cover in the city.

It contains two thousand or more ideographs in splendid preservation, commemorating the propagation of the "illustrious (or luminous) religion" in the Middle Kingdom. Two translations, printed in adjoining columns, occupy 25 pages of the book.

Religious and Social Problems of the Orient (The), by Masaharu Anesaki. Macmillan Co., New York. 77 pages. $1.

Some of the complications involved in the current contacts of East and West, not solved but described from the standpoint of the Orient by the professor of the Science of Religion in Tokyo Imperial University, and former professor of Japanese Literature and Life in Harvard University. The book is the outcome of four lectures delivered at the University of California.

The author seems to take the position that there is no cut-and-dry difference between East and West, that there are no pure races, and that all nations are struggling with the same problems or soon will be.

Ways of Ah Sin (The), by Charles R. Shepherd. Fleming H. Revell Co., New York. 223 pages, with frontispiece. $1.50 net.

In narrative form an understandable exposé is made of the Chinese underworld on the Pacific Coast, more especially in relation to the slavery of girls.

Ah Mae is the unwanted daughter in a native home in China. But she is pretty. A neighbor Chinaman who has returned to the village from America sees how he can bring her into the States on his own daughter's passport. It is then easy to sell the girl, and so the stage is set. Plot and counterplot, intrigue and murder, track each other rapidly as the scene shifts from brothel to court and to the Presbyterian Home for Chinese Girls, of which Miss Donaldina Cameron is matron and saint.

The story claims to be a composite of things as they are. It shows the terrible social ulcer that is not confined to the Coast, but spreads its poison through the whole Chinese population of America. Sympathy for its girl victims alternates with a grim feeling that such lawlessness should not be possible under the American flag.

World's Living Religions (The), edited by Frank Knight Sanders and Harlan Page Beach. Macmillan Co., New York.

A series of concise yet reliable presentations of the actual religious life of the non-Christian peoples of today, and of Christianity's approach to them. The Committee of Reference and Counsel of the Foreign Missions Conference of North America authorizes the series, with the usual understanding that the authors of the volumes are responsible for views expressed.

Two volumes are now ready.

"Buddhism and Buddhists in Southern Asia," by Kenneth J. Saunders, professor of the History of Religion and Missions in the Pacific School of Religion, deals with Buddhism and Christianity in Burma, Ceylon, Siam. 75 pages. $1.

"The Religion of Lower Races, as Illustrated by the African Bantu," by Edwin D. Smith, sometime missionary in Northern Rhodesia, describes the Bantu people and their religious beliefs and practices. 82 pages. $1.

Three Social and Religious Survey Books.

The Committee on Social and Religious Surveys, a sort of private continuation committee of the Interchurch movement intended to finish and preserve some of the good work initiated by that movement, presents the results of three more surveys in books that are published for the committee by George H. Doran Co., New York. All three are edited by Edward deS. Brunner, and are unquestionably most valuable in their way.

Tested Methods in Town and Country Churches. 173 pages. $1.25 net.

Forty churches in small communities of different types from New England to the Coast were canvassed, and the questionnaires summarized, analyzed and described.

Churches of Distinction in Town and Country. 198 pages, illustrated. $1.50 net.

Fourteen of the churches in the foregoing forty are here described as units successful in various lines. The pictures and diagrams are a useful added feature.

Church Life in the Rural South. 117 pages, illustrated.

A study of needs and opportunities based upon data gathered in 70 counties, covering both white and black folk.

Egyptian History and Art, with Reference to Museum Collections, by Mrs. A. A. Quibell. Macmillan Co., New York. 194 pages, illustrated. $2.

The resurrection of King Tut-ankh-amen has given new life to everything Egyptian. This volume was published with special reference to the Cairo Museum, and is now offered as a historical guide to Egyptian collections in general.

The articles described are divided according to eras from 3500 B. C. to the Roman and Christian period closing about 642 A. D. Numerous plates exhibit some wonderful things in life and art work.

LATEST BOOKS RECEIVED.

African Idylls, by Donald Fraser. Fleming H. Revell Co., New York. 229 pages. $1.50 net.

Ancient Beautiful Things (The), by Fannie Stearns Davis. Macmillan Co., New York. 81 pages. $1.

Are Premillennialists Right? by Samuel Henry Kellogg. Fleming H. Revell Co., New York. 128 pages. $1 net.

At Home in the Bible, by T. H. Darlow. George H. Doran Co., New York. 327 pages. $2 net.

Bible Biographies, by William M. Taylor. George H. Doran Co., New York. 8 volumes, each $1.50 net.

Moses the Lawgiver.
Joseph the Prime Minister.
Elijah the Prophet.
Daniel the Beloved.
David, King of Israel.
Ruth the Gleaner and Esther the Queen.
Peter the Apostle.
Paul the Missionary.

Bible Stories for Young People, by Sarah Elizabeth Dawes. Thomas Y. Crowell Co., New York. Illustrated in colors, 351 pages. $2.50 net.

China in the Family of Nations, by Henry T. Hodgkin. George H. Doran Co., New York. 267 pages. $2 net.

Christian and His Money Problems (The), by Bert Wilson. George H. Doran Co., New York. 235 pages. $1.50 net.

Christian Movement in Japan, Korea, and Formosa (The), edited by D. C. Holton. Federation of Christian Missions, Japan. 697 pages.

Complete Guide to Church Building, by P. E. Burroughs. George H. Doran Co., New York. 218 pages, illustrated with plans and designs. $2.50 net.

God of the Unexpected (The), by Charles F. Wishart. College of Wooster Press, Wooster, O. 216 pages. $1.75 net.

God's Prophecies for Plain People, by William L. Pettingill. Philadelphia School of the Bible, Philadelphia. 240 pages. $1.50 net.

Lincoln and Others, by Thomas Curtis Clark. George H. Doran Co., New York. 90 pages. $1.50 net.

Man's Prehistoric Past, by H. Wilder. Macmillan Co., New York. 463 pages. $5.

Messianic Prophecy, by George Stibitz. Central Publishing House, Cleveland, O. 182 pages.

New Greatness (The), by Frederick F. Shannon. Macmillan Co., New York. 148 pages. $1.25.

New Vision of Another Heaven (A), by Richard W. Lewis. Fleming H. Revell Co., New York. 160 pages. $1.25 net.

Personal and Business Efficiency, by C. A. Henderson. George H. Doran Co., New York. 308 pages. $2 net.

Religion and Life, by William R. Inge and Others. D. Appleton & Co., New York. 114 pages. $1.

Riddle of Life After Death (The), by F. Attfield Hawkes. Macmillan Co., New York. 84 pages.

Save America! edited by Elizabeth Tilton. Women's National Committee for Law Enforcement, Ford Building, Boston. 129 pages.

Short Missionary Plays, by Margaret T. Applegarth. George H. Doran Co., New York. 183 pages. $1 net.

Some Boys and Girls in America, by Margaret T. Applegarth. George H. Doran Co., New York. 231 pages. $1.50 net.

Spirit and Personality, by William Samuel Bishop. Longmans, Green & Co., New York. 188 pages. $1.50 net.

State and the Church (The), by John A. Ryan and Moorehouse F. Millar. Macmillan Co., New York. 330 pages. $2.25.

Sundar Singh, by E. Sanders and Ethelred Judah. Macmillan Co., New York. 96 pages.

Training for Power and Leadership, by Grenville Kleiser. George H. Doran Co., New York. 380 pages. $3 net.

What I Saw in My Garden, by Oliver Stone Dean. Pilgrim Press, Boston. 46 pages. 60 cents.

Wonderful Bible Conversions, by Louis Albert Banks. Fleming H. Revell Co., New York. 188 pages. $1.50 net.

Youth and the Race, edited by Sir James Marchant. E. P. Dutton & Co., New York. 378 pages. $6.

ALSO RECEIVED.

Matthew's Gospel Self-Interpreted: A Verse by Verse Commentary on Matthew's Gospel, by Keith L. Brooks. Biola Book Room, Los Angeles, Cal. 96 pages. 50 cents.

Questions on every verse or two, intended to make the student think out the answer from the Bible text, and write it on the blank lines. Each chapter gets a name, and there are occasional notes to clear up difficulties.

Any book acknowledged, reviewed, or advertised in this magazine will be forwarded postpaid by the publishers of the RECORD OF CHRISTIAN WORK upon receipt of the advertised price. Remit by check, postal or express order, or by currency. Do not send stamps.

THE MISSIONARY MESSAGE OF THE BIBLE.

International Sunday School Lessons.

November 4. Worldwide Prohibition.

Psalm 101. 5-8; Proverbs 23. 29-35.

Psalm 101. 5-8. Law enforcement.

Psalm 101 is designated as a psalm of David. The psalmist speaks in the first person throughout, declaring a number of resolutions of personal uprightness (1-4), and of righteous national rule (5-8).

Make a list of the sins, crimes, faults, he proposes to check and punish; but though these may be made the subjects of warning and exhortation with present application, the heart of the passage is his resolve first of all to be a good man himself and then to enforce the law of the land against evildoers.

Before we can hope for righteous rule and law enforcement, our government and law officers must meet this double standard. It is our part to elect such men to office, and then to support them in their fight against lawlessness.

Proverbs 23. 29-35. Personal prohibition.

Nationwide prohibition never entered the head of ancient peoples, but this dramatic picture of the ruin wrought by wine (alcohol), which has been called "The Drunkard's Lookingglass," gives the secret of its success.

We first have description, 29, 30,—"Who cries, Woe! Who, Alas!" and four bad results.

Then warning, 31, 32,—personal total abstinence: not merely "Taste not! Touch not!" but "Look not!" This is the only wise and absolutely safe attitude, and every one can take it for himself. Thank God, young people are now growing up in America who have never looked on liquor or a saloon!

The finale of drinking is far different from its pleasurable beginning. If men realized the end, would they ever begin drinking?

Description is continued in verses 33, 34, —the evil effects of alcohol upon sex control and character and reason.

Verse 35 is the drunkard's soliloquy,—maudlin, insensible, but confessing the power of habit in his intention to seek liquor yet again.

November 11. Some Missionary Teachings of the Psalms.

Psalm 67.

This psalm is a prayer to God that by his blessing on his people his salvation and praise might be extended over the earth.

What sort of a god is he? A missionary god. We can read into the psalm all we know of God in Christ Jesus.

Note the missionary extent and recurring keywords: earth, all nations, all peoples, ends of the earth.

Blessing was to commence at home ("us"), but in order to what?—to the diffusion of the knowledge of God's way and salvation in all the earth (2, 7). This is our true missionary method today.

Such personal knowledge should lead to and be followed by universal praise (3-5).

Other blessings follow: political (4) and material (6). True today, in part, but fulfilled in Messiah's reign.

Verse 7 expresses the grand missionary objective.

Other applications.

A missionary God must have missionary followers.

Christianity, pending the return of Lord Jesus, takes up the worldwide aspirations and anticipations of the Psalms.

We can only hope to bring nations to the knowledge and love and praise of God by getting men and women saved one by one.

One thing that brings people to God is his evident blessing upon those who know him. A happy, holy believer is the best witness to God's way and salvation.

Beware of having, like Israel, the knowledge of God and even generous thoughts toward other people, but doing nothing to convey that knowledge to the ignorant and needy!

November 18. Our Lord Jesus A Missionary.

Matthew 9. 35-38; Luke 8. 1-3; John 3. 16, 17.

This one lesson gives us a chance to consider our Lord's personal relation to the missionary question.

May we say that he was the ideal missionary, the model missionary? Let us see what points are embedded in the lesson passages, and how the modern missionary may be like him.

John 3. 16, 17.

This sublime statement tells in a nutshell the story of our Lord's mission to this world.

Who was back of it? God.

Why? He SO loved!

What followed? He gave even his only begotten Son!

The object of his mission? Not condemnation, but salvation of body and soul, eternal life.

Man's part? Believing.

God's love was poured out in Christ, whose "cross is the index of his missionary zeal, culminating and expressing his eternal sacrifice for us."

The application and blessing of that universal gift are limited only by acceptance or rejection on the part of "whosoever."

No wonder John 3. 16 is the most precious and popular verse in the Bible!

Matthew 9. 35-38.

The custom of Oriental rabbis was to let pupils come to them and sit at their feet. Not so with our Lord. He got out among the people in an active ministry. These verses relate to the beginning of his third year.

He was an itinerant preacher. A home missionary only, so far as his personal efforts went. A missionary exclusively to Jews, be it observed,—a phase of missionary effort which almost seems to be only a side-issue with the churches today. But he had a world vision and worldwide sympathy and love.

His world vision did not make him indifferent to those near by. His compassion was observant and energizing. He looked with the eye of a shepherd and of a harvester. And the impression made upon his mind and heart was that the people were like a shepherdless flock, harried and scattered; like a plenteous harvest, ready for reaping and in danger of loss.

After he had done what he could, much still remained to be done. What agencies should he use? Not machinery, not angels, but flesh-and-blood shepherds and harvesters. And the way to get them is to PRAY.

Lord, teach us to pray!

But don't pray for workers unless you are willing to answer your own prayer!

Do you love enough to give—what?

What would Jesus do if he were alive today?

What need and urgency would he see today?

November 25. Christians Called to be Missionaries.

John 17. 18; Matthew 28. 16-20; Acts 1. 6-8.

Last week we studied our Lord as a missionary. In the intimacy of his prayer converse with his Father (John 17. 18) he reveals that every believer is in the same class as himself, every believer is a sent-one to the world.

This is the important theme and application of today's lesson. The title expresses it. See that your scholars understand the personal obligation if they are Christians!

Matthew 28. 16-20. The great commission.

This well known passage marks the beginning of the dispensation of the grace of God, and has been affecting the religious and moral conditions of the world ever since the words were uttered. At last it is in a hopeful way of being fulfilled, as missionaries press into open doors in every tribe and nation on earth.

Our Lord first presents his credentials, his authority: "All power, etc."

Having all power, will he save the world alone? No, that is not his plan. Because of that authority ("Therefore,") he uses human coöperation, and commissions his disciples to go, teach, baptize. Scope? "All nations." Duration? "Unto the end of the world (age)."

Not only have they the assurance of his authority back of them, but also the promise of his personal presence with them,—an ever-present companionship.

In mission work everything depends upon one's conception of Jesus of Nazareth. Grant him all power as crucified and risen Saviour and Lord and coming king, and you can go forward confidently and enthusiastically! Limit his deity, and your message loses its punch, you will never make a real missionary!

Acts 1. 6-8. The commission repeated.

In his post-resurrection ministry our Lord instructed his disciples in "the things pertaining to the kingdom of God" (verse 3). The disciples' minds were on the earthly Messianic kingdom of Israel, and they were keen to know just when it would be set up: would it be now? Our Lord switched them off the time question by laying upon them their plain and practical duty.

As repeated here, several new details of the commission are given.

Their power. Their first responsibility is to get power. Power is a great word in the New Testament, implying a great experience. What power? Not power of knowledge, oratory, debate, reasoning, friendliness, etc.—all good in their place,—but Holy Ghost power! Have we received it,—have we received HIM? For the believer has no spiritual power apart from the Holy Spirit. And to receive him is not an evolutionary process, not a development within, not a working up, but an act of faith (Galatians 3. 14).

Their function. Witnessing—unto Christ in all his fulness. Witnessing by lip and life, by death in some cases. A witness tells what he knows.

Their plan of campaign. An orderly expansion, beginning at home, then throughout the state, then in adjoining territory to the farthest foreign parts! And they achieved it for the world of their day (Colossians 1. 6, 23)!

Note the order: Christ's power and presence, then our power, then our witness. Beware of witnessing without the power! Lack of spiritual power explains the lack of results in life and service, in spite of the best intentions and most earnest efforts.

Faith is the consent of the will to the assent of the understanding.—Coleridge.

SELECTED THOUGHTS FOR THE QUIET HOUR.

(*Learn a Text a Day.*)

NOVEMBER, 1923.

THURSDAY, 1st. *And they of Beth-shemesh were reaping their wheat harvest in the valley: and they lifted up their eyes and saw the ark. 1 Samuel 6. 13.*

If you are only spiritually alert in these days, if you are watching and waiting for the homecoming of the Spirit of God to your soul, you shall renew in your own experience the ancient rapture of those men of Beth-shemesh long ago, who saw the ark returning and rejoiced to see it. Are you looking for this dawn? Are you willing to take the gospel of Jesus home into your daily life as a more intimate and personal experience than yet it has been with you?—Willard H. Sperry.

FRIDAY, 2nd. *If we walk in the light as he is in the light, we have fellowship one with another and the blood of Jesus Christ his Son cleanseth us from all sin. 1 John 1. 7.*

Eternal light! Eternal light!
How pure the soul must be,
When, placed within thy searching sight,
It shrinks not, but with calm delight
Can live and look on thee!

SATURDAY, 3rd. *Then was brought unto him one possessed with a devil, blind and dumb. Matthew 12. 22.*

Fiendish forces work beneath the crust of civilization. Under the decent surface how hell seethes!—W. L. Watkinson.

SUNDAY, 4th. *I am not ashamed, for I know whom I have believed. 2 Timothy 1. 12.*

The church should always have a more distinct opinion than the world. There should be no difficulty whatever in distinguishing between the man who has been a long time intimate with Christ, and any man who is simply looking upon his history from an outside standpoint. Judgment begins at the house of God, not the judgment of denunciation alone, but the judgment of true-hearted criticism. If we are uncertain about Christ, what wonder that we make an uncertain impression upon the public mind?—Joseph Parker.

MONDAY, 5th. *And she said unto her mistress, Would God my lord were with the prophet that is in Samaria, for he would recover him of his leprosy! 2 Kings 5. 3.*

This little maid, away from home, was true to God. She witnessed and let her light shine. May God give us that kind of consecration, that in humility we may tell of God's grace and power!—C. H. Pridgeon.

TUESDAY, 6th. *Ye are my witnesses, saith the* LORD. *Isaiah 43. 10.*

This life of ours, what is it except just the story of our attitude to Jesus Christ? My bearing to every man is my bearing toward Christ. Every hope and thought and act and practice of mine is a judgment for or against Jesus Christ. In the silences of our life we are living against him or for him, and at the last we shall be judged in proportion as everything we did was a service of or an affront to the Christ whom we served in the silences of our lives.—Robert E. Speer.

WEDNESDAY, 7th. *And the Philistines came up yet again, and spread themselves in the valley of Rephaim. And . . . . David inquired of the Lord. 2 Samuel 5. 22, 23.*

David had just fought the Philistines and gained a signal victory. Note, however, that when they came a second time David did not go up to fight them without inquiring of the Lord again. Learn from David to take no step without God!—C. H. Spurgeon.

THURSDAY, 8th. *Sufficient unto the day is the evil thereof. Matthew 6. 34.*

Sufficient is the evil of the day, but along with this is always the other "sufficient," "My grace is sufficient for thee!"

FRIDAY, 9th. *Epaphras, who is one of you, a servant of Christ, saluteth you, always laboring fervently for you in prayers, that ye may stand perfect and complete in all the will of God! Colossians 4. 12.*

Knowledge we ask not,—knowledge
thou hast lent,—
But, Lord, the will,—there lies our
bitter need!
Give us to build above the deep
intent
The deed, the deed!
—John Drinkwater.

SATURDAY, 10th. *For thine is the kingdom! Matthew 6. 13.*

Whenever God speaks of a kingdom he refers to a program he has for the bringing in of a kingdom, and when he says a kingdom he means a kingdom.—Paul Rader.

SUNDAY, 11th. *His lord said unto him, Well done, thou good and faithful servant!*

Thou hast been faithful over a few things: I will make thee ruler over many things. Enter thou into the joy of thy Lord. Matthew 25. 21.

A man not only wins his character largely, but reveals his character largely, through his work. Sunday is good for illumination and inspiration, but the six intervening days between the Sundays are the great opportunity for a man to reveal what he is, whether he is a nobleman or a humbug. The quality and quantity of a man's work wherever he is reveal his character.—George A. Gordon.

MONDAY, 12th. *And the son said unto him, Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son! Luke 15. 21.*

We do not receive blessing because of our confession, but we are not blessed without it.—F. E. Marsh.

TUESDAY, 13th. *He shall call upon me, and I will answer him; I will be with him in trouble; I will deliver him, and honor him. Psalm 91. 15.*

Who is this Man who for all men has transformed pain, robbing it of its sting and pouring healing balm into the wounds of all the world?—F. B. Meyer.

WEDNESDAY, 14th. *Watch and pray. Matthew 26. 41.*

Petition must also be followed by watching. It takes more time to watch for the answer than to frame the petition.—O. P. Gifford.

THURSDAY, 15th. *Thy kingdom come, thy will be done in earth as it is in heaven! Matthew 6. 10.*

Deeper than the need for men, deeper far than the need for money,—aye, deep down at the bottom of our spiritual life is the need for the forgotten secret of prevailing worldwide prayer!—Robert E. Speer.

FRIDAY, 16th. *Enoch walked with God. Genesis 5. 24.*

Let us diligently strive to walk with God! Let our souls be so influenced and trained that we may both rightly apprehend him, and always acknowledge his presence, not without holy fear, and with an earnest desire of the divine approbation!—Bishop Hall.

SATURDAY, 17th. *The heart is deceitful above all things, and desperately wicked: who can know it? Jeremiah 17. 9.*

The heart is deceitful above all things and desperately wicked. May we have a vision of it, that we may mourn our sin, and in broken-heartedness whilst lying trembling at the foot of the cross receive some token of forgiveness through the blood of the Lamb!—Joseph Parker.

SUNDAY, 18th. *The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Romans 1. 18.*

It is a solemn truth, and one which we need to lay to heart, that it is possible to "hold the truth in unrighteousness." It is possible to know the Bible from cover to cover, and yet not to be sanctified. It is possible to hold the most orthodox doctrines with regard to justification and sanctification by faith, with regard to the present work of the Holy Spirit, with regard to the coming of our Lord Jesus Christ in glory, and yet not to have our lives changed one whit by the mere holding of these truths. Let us be very careful that we do not confuse mere seeing with being! —J. Stuart Holden.

MONDAY, 19th. *The eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward him. 2 Chronicles 16. 9.*

As long as I am permitted to preach I want to proclaim to the world that God is just as willing to shew his compassion to every creature in the world as he ever has been!—F. F. Bosworth.

TUESDAY, 20th. *I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth. 3 John 2.*

Beloved, it is indispensable that we should keep in good spiritual health and full vigor of heart,—our faith, our obedience, our holy vigilance all alert,—if we would be ever armed and ready for the conflict of life, and for a victorious battle against infirmity and disease.—A. B. Simpson.

WEDNESDAY, 21st. *But he, being full of the Holy Ghost, looked up steadfastly into heaven and saw the glory of God, and Jesus standing on the right hand of God . . . . And they stoned Stephen, calling upon God and saying, Lord Jesus, receive my spirit! Acts 7. 55, 59.*

"Prayer opens the skylight of the soul," so one speaks of prayer. Surely one needs to have clear vision upward, for only thus can he see God.

THURSDAY, 22nd. *Heaven and earth shall pass away, but my words shall not pass away. Matthew 24. 35.*

The words of Jesus do not sound more faintly as they travel down the centuries. The instructions he gave so clearly time and again after his resurrection that his message and his work should be spread throughout all the nations, are heard with greater distinctness today than at any time since the apostolic age.—J. Lovell Murray.

FRIDAY, 23rd. *Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God! Acts 10. 31.*

He tenderly keeps in memory our best moments and deeds, rejoicing to remember our sins no more.—W. L. Watkinson.

SATURDAY, 24th. *Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind . . . . Thou shalt love thy neighbor as thyself. Matthew 22. 37, 39.*

The way to God is by the road of men.
Find thy far heaven in near humanity!
Love the seen neighbor as thyself! Thereby
Thou lovest him unseen who is thy all!

—Edwin Arnold.

SUNDAY, 25th. *Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way. Romans 14. 13.*

We are not to judge our weak brother in obeying his conscience in something which we cannot see, but our weak brother is not to judge us in acting with liberty in a matter which to him seems so important. The toleration is to be mutual, and each is to leave the other to the judgment of God.—A. B. Simpson.

MONDAY, 26th. *Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall in no wise enter therein. Luke 18. 17.*

Let us examine ourselves, and see how much or how little of this child-spirit we bring to the Lord. What application of mind have we given to him? What powers of exploration? What ardors of tip-toe wonder? What readiness of will and obedience? What whole-hearted devotion have we registered at the gate of the kingdom? How much of the child is in our approach? —J. H. Jowett.

TUESDAY, 27th. *He knoweth the way that I take. Job 23. 10.*

To take you to his end by the way you know would profit you little. He chooses for you a way you know not, that you may be compelled into a thousand intercourses with himself which will make the journey forever memorable to him and to you.

WEDNESDAY, 28th. *Take no thought, saying, What shall we eat? or, What shall we drink? or, Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. Matthew 6. 31, 32.*

"I don't know what's in the future," said a Salvation Army lassie, "but I know the Lord is in the future, and I know I am in the Lord."

THURSDAY, 29th. *Thou wilt keep him in perfect peace whose mind is stayed on thee: because he trusteth in thee. Isaiah 26. 3.*

"Thou wilt keep him in perfect peace whose mind is STAYED on thee," not whose mind simply now and then turns to thee.—John R. Mott.

FRIDAY, 30th. *Thou shalt compass me about with songs of deliverance! Psalm 32. 7.*

What a golden sentence! The man is encircled in song, surrounded by dancing mercies, all of them proclaiming the triumphs of grace. There is no breach in the circle, it completely rings him around. On all sides he hears music.—C. H. Spurgeon.

ILLUSTRATIVE HINTS AND HELPS

ON THE CHRISTIAN ENDEAVOR TOPICS.

Mrs. Ida Q. Moulton.

Lessons from the Psalms: The Church Psalm.

Psalm 84. November 4.

In olden days, when people carried foot-stoves to church to keep themselves warm, they put the coals in the foot-stove before they left home, and fanned the fire as they rode or walked.

If we fail to find our particular church "amiable" (v. 1), we should look into our hearts for the reason. As a converted Indian once said:

"Upon the holy day I first bathe myself clean, then sit down and think Jesus till the church bell rings."

* * * * *

"They go from company to company" (7). A living church is better for advertising purposes than all the printing presses in town.

"A day in thy courts is better than a thousand" (10). One of Shakspere's wise sayings is, "No profit grows where there's no pleasure taken." Not even God's house can profit us unless we take pleasure in being there.

"No good thing will he withhold from them that walk uprightly" (11). If you want these promised good things, first perform good things unto and before others. Remember that the world has a right to look at worshipers, as they come out of church, in the face, and ask them:

"What do you bring away from your altar, your psalm, your sermon, your benediction? What gifts have you to distribute in your neighborhood?"

My church—a school, where Christ each holy day
As patient, pure preceptor points the way!

My church—a hill, from which the soul descries
The goodly, godly land set for its prize!

My church—a camp, where soldiers of the true
Have time to gird themselves for battles new!

My church—a road, on which I may ascend
With ever glad approaches toward my friend!

My church—a shrine, where alway is adored
The sad, the joyous passion of my Lord!

My church—a home, where fatherhood divine
Unfolds the joys of childhood that are mine!

—Rev. H. A. Jump.

* * * * *

There's a Dr. Jekyll and a Mr. Hyde in every one of us, says Dr. Clark, and we give Mr. Hyde the under grip when we give up church-going. Even the stiff, starched collar that a man dons when the church bell rings puts stiffening into his purpose to live a clean, wholesome life.

The psalmist sensed this when he said he'd rather sit at the threshold of the Temple than dwell in the tents of wickedness (10).

Courage Needed Today: For What?

Joshua 1. 1-9. November 11.

A business man discharged a clerk whose conscientious scruples about misrepresenting goods was a standing rebuke of the crooked methods of the store. But the young clerk found a place where honesty was welcome, and he developed into a manager, a partner, and at last a rival whose reputation for square dealing won his old employer's patrons and drove him to the wall.

It takes courage to lose a lucrative position for conscience' sake.

* * * * *

It is pitiful to see a onetime courageous man lose his grip.

A minister went to General Booth and said he was about to retire from the ministry because of its discouraging aspects.

The general said, with intense earnestness:

"Take this motto from me: 'Fight to the finish!'"

Some of our prohibition agents have made this motto theirs. God bless them in their fight!

* * * * *

Speak for the right!
A voice, when other men are silent,
A word, when other men are wrong,
Spoken in love, with courage vibrant,
Will summon men and make them strong.
Speak for the right!

Strike for the right!
A blow, when other men are absent,
An act for right, when others fear,
Given in love, with courage instant,
Will help to bring God's kingdom near.
Strike for the right!

* * * * *

One day Zinzendorf asked a Moravian brother:

"Will you go to Greenland tomorrow as a missionary?"

The man had had no previous intimation of his call, but after only a moment's hesitation he replied:

"If the shoemaker can finish the boots which I have ordered of him by tomorrow, I will go!"

Obedience and readiness are handmaids of courage.

How Obtain a Great Missionary Advance?

Acts 13. 1-12. November 18.

A woman who had passed through New York into New Jersey by the subway and tube was asked what she thought of the city.

"I cannot tell," she said, "as I only had a worm's eye view of it."

This worm's eye view of any great cause retards,—we might almost say, stops,—progress. We need the higher, upper, larger vision to advance in any cause.

In the case of missions we need not only a vision of the broad fields waiting for the harvester, but a vision of the Man with blood-stained brow, sword-scarred side and nail-pierced hands. If we follow the latter vision we can go anywhere where he himself has gone, with this prayer on our lips:

Whither thou sendest,
Whither thou leadest,
Thither my journey!
Eastward or westward,
Northward or southward,
Dayward or nightward,
Joyward or woeward,
Homeward or starward,
So it be thee-ward,
Thither my journey!

* * * * *

"I tell you, my fellow Christians, your love has a broken wing if it cannot fly across the ocean!" said Maltbie D. Babcock.

Our love for home and foreign missions waxes or wanes as we regard these as one. There can be no advance here or there when we say, "I don't believe in foreign missions."

"Oh, the people, the people!" wrote a missionary recently. "They are so dark and ignorant and lonely! Come and tell them that Christ loves them!"

For your own soul's sake break not your wing of love!

An 11-year old Indian girl, after eagerly listening while her teacher told the story of Mackay of Uganda, said:

"I am so afraid that everybody will be civilized before I am old enough to go as a missionary! I'm only 11 now."

The same need that we find in our own community of winning the boys and girls is also found upon the mission field. There can be no permanent advance in any undertaking without a stable foundation. Our missionary advance should be from childhood up.

What We Thank God for.

Psalm 103. November 25.

Thank God for work!

My Master was a worker,
With daily work to do;
And he who would be like him
Must be a worker, too.

Thank God for health, while we have it!

Billy Bray called upon a sick friend, who said:

"Billy, I'm so happy now that if I had the strength I'd shout, Glory!"

"Ah, lad," replied Billy, "what a pity thou didn't shout when thou hadst the strength!"

Thank God for his surprises!

"Here in the bush," writes Dan Crawford, "it is delightful again and again to watch how God hears you scrape the bottom of the meal-barrel. Again and again, with 'dramatic neatness of divine method,' the dinner-bell has rung in heaven for my 'surprise meal.'"

What true follower of Christ has not received countless like surprises, and taken them for granted without a word of gratitude?

* * * * *

A visitor to a copper mine in Northern Michigan writes:

"One afternoon, as I stood with my host at the mouth of a shaft, we heard amid the creaking of the machinery of the cage as it ascended, weird melodies seemingly coming from the bowels of the earth. Soon they resolved themselves into the familiar strains of 'Nearer, my God, to thee.' And when the Welsh miners stepped out of the cage they joined hands, and with bowed heads sang, 'Praise God from whom all blessings flow!' My host said this was their universal and never-failing custom, rain or shine, summer or winter."

What lessons has it for us all?

* * * * *

"We were talking of a sunny visitor who had just departed, and of her courage and cheerfulness amid so many trials, when the small boy added his comment:

"'Yes, I like her! She just goes over bumps as if her heart had rubber tires.'"

We should thank God that ever and anon we meet people with "rubber-tired hearts." They are among life's greatest benefactors.

* * * * *

A little girl was riding all alone in a train, humming a tune to herself, the picture of happiness. A traveler said to her:

"My little girl, aren't you afraid to be riding alone in this car?"

She replied: "Oh, no! They can't hurt me on this train: my father is the conductor!"

We too are traveling along life's road, encountering life's problems ofttimes in sullen disappointment. If we are humming at all the refrain would be worded:

Grumbling I go along life's road,
Scolding the folks and blaming the conductor.

Suppose we try this refrain, set to the music of a thankful heart:

Singing I go along life's road,
Trusting the Conductor, thanking the Conductor!

BIBLE NOTES FOR DAILY DEVOTIONS.

LEAVES FROM AN INTERPRETER'S NOTEBOOK.

Rev. John Gardner, D. D., Riverside, Cal.

NOVEMBER, 1923.

Thursday, 1st. Proverbs 7.

The chapter brings before us the most perplexing of all our social problems. In every age it has been impossible to regulate unbridled lust.

When a woman falls from virtue she falls far. The woman of this chapter is devoid of all honor and self-respect. Her husband has given her a beautiful home. His business has called him from the city, and he is likely to be absent for two weeks. Society and the church have given her institutions and seasons when worship and thanksgiving are seemly. Instead of reverence, loyalty, gratitude and love holding her steadfast, she allows herself a vagrant

fancy, prepares her couch as for her nuptials, sees a young man whom she may know or who simply appeals to her, seeks steps to meet him and to seduce him from virtue. He has a fine background of home training and instruction, but the attractiveness of the woman, the setting of her home, tend to make him reckless, and he falls into her meshes. Ere long he pays the penalty. Either the scandal is noised abroad and the Temple police seize them and they are stoned to death, or a jealous husband slays him, or disease born of excess strikes like an arrow into his liver, and he dies. Such is the picture. From such a career of shame the Scriptures warn the young man.

What is youth's defence against sensuality? The opening verses tell us. Parker says, "It is not enough in the judgment of the father that the young man should be warned against evil. The wise father proceeds to fill up the very mind and soul of his child with wise words and useful occupations. 'Say unto wisdom, Thou art my sister; and call understanding thy kinswoman.' Thus the negative and the positive are happily combined in the school of Scriptural teaching. The greatest danger of all is the vacant mind, and the heart that has no supreme affection and law is exposed to the seductions of sense. Our only security is in high and useful employment. The process which is described vividly represents the reality of life. First, we are accustomed to the sight of evil; secondly, we become enamored of it; thirdly, we are prepared to listen to its voice; fourthly, we are entitled to look upon its charms; and then, suddenly, if after such a process there can be any sudden action, we lose our foothold and destroy our souls. The drop from earth to hell is instantaneous."

Most holy God, give us a love of purity! May we have a horror of contamination such as will make us guarded in what we read, what we see and hear, what we say! Cleanse the thoughts of our hearts! Help us to walk in thy paths! Amen.

Friday, 2nd. Proverbs 8.

This is one of the great chapters of the Bible. Coming after the picture of a woman who lurks in the shadows of the twilight, it shows wisdom as standing in the open day. She has nothing to whisper. Her words and invitations are fresh and open. As Parker says, "To pass from the last chapter to this one is like passing from a close valley full of poisonous vapor to the brilliant and sunny uplands of the mountains." Falsehood lurks at the street corners, wisdom stands at the crossroads, just where the gates of the city open on to the market place.

Wisdom's first protest is against "false lips." Infidelity to the sanctities of life is a loathsome thing, however it may bedeck itself. Truth and righteousness are of the very essence of God.

Wisdom's treasures are intellectual, moral and spiritual. If we have no recoil against evil we are in a dangerous condition. Without wisdom you cannot safely order common life, much less can you discharge your office as a custodian of public affairs. Wisdom is attainable by any man who will make the necessary effort.

Here is a fortune which belongs to every man. It comes from ancient times. Its value is priceless. No man is poor who enters into such a future, and to possess and use it is the key to material wealth, as witness the comparative riches of Christian nations in contrast with heathendom and paganism.

O Lord, as thou hast called us out of darkness into light, we pray for grace to walk as children of the light! May we put off the works of darkness, and clothe ourselves with the garments of light! So grant unto us fellowship with thyself, and with those whom thou hast quickened! Amen.

Saturday, 3rd. Proverbs 9.

We now reach the end of the dissertation on wisdom, which has been described as an introduction to the proverbs themselves. The passage is characterized by great moral earnestness. The author is a brilliant writer, but he is not thinking of literary style, but of how to warn an unheeding man of lurking danger, and to persuade him to such a decision and resolution of soul as shall make him scorn everything that is less than the highest.

Wisdom and folly are represented as two fair women who dwell in palatial residences. Their houses are surrounded by a colonnade, supported by huge pillars and open to the thoroughfare. Each keeps a lavish table. Each has her devotees. There are many who are in love with truth, knowledge and holiness; there are many who have given themselves over to wickedness and scorning. Between these two groups there is a third: they are the "simple" ones. They do not start out as devoted to either. They have business to do, engagements to fulfil, or they are going abroad into the streets as observers.

These are the objects of challenge. Folly and vice will become clamorous as they approach. Wisdom, however, is also observant, and utters her word of entreaty. If only they will heed wisdom they will find themselves in a kind and neighborly world. They will never lack a friend. There will always be some one to help with their load. If, however, they go to the table of folly they will have to drain a cup of bitterness, a poisoned cup. They will soon find their tongue and their throat parched, but they will be in a desert place where there are no waters to drink.

Peake says of the house where wisdom dwells: "The figure of the house has played a large part in later allegorical literature, as, for example, Chaucer's 'Hous of Fame,' Bunyan's 'House of the Interpreter' and 'Palace Beautiful,' and may it not be said, with reverence, our Lord's own references to his Father's house of many mansions."

O God, as it is not in us to rightly direct our ways, we pray for divine aid that we may choose those things which are excellent! Teach us to heed the voice of wisdom, and to be deaf and blind to the allurements of folly! For Christ's sake. Amen.

Sunday, 4th. Proverbs 10.

The second part of the book begins here, and reaches to chapter 22. 16. It was the first collection of Proverbs, and dates back to Solomon.

It will be noticed that each proverb is supposed to consist of two lines parallel to each other, sometimes of contrast, or of agreement, or of explanation. The proverbs have little sequence. Certain outstanding themes occur. Some of the proverbs of this section are repeated almost verbatim in chapters 25 to 29.

In this chapter we may discover as a guiding principle the endorsement of character built of goodness and application, and the condemnation of sin and laziness.

On the subject dealt with in verse 2 Horton says: "No moral system is complete which does not treat with clearness and force the subject of wealth. The material possessions of an individual or of a nation are in a certain sense the prerequisites of all moral life. For until the human being has food to eat he cannot be virtuous, he cannot even live; until he has clothing he cannot be civilized; and unless he has a moderate assurance of necessaries, and a certain margin of leisure secured from the toil of life, he cannot live well, and there can be no moral development in the full sense of that term. So with a nation: it must have a sufficient command of the means of subsistence to maintain a considerable number of people who are not engaged in productive labor, before it can make much advance in the noblest qualities of national life, progress in the arts, extension of knowledge, and spiritual cultivation. The production of wealth, therefore, if not, strictly speaking, a moral question itself, presses closely upon all other moral questions. Wisdom must have something to say about it, because without it wisdom, in a material world like ours, could not exist."

Wisdom is very positive in its instructions regarding the use of the tongue. A man may try to undermine his neighbor, suggesting in secret things that detract from his character, but as a matter of fact he is all the time undermining himself, for his listener is taking his measure. A foolish talker is like a man living in a tottering house: sooner or later the whole place will collapse about his head.

Following on the endorsement of wealth that is honestly gotten and used, is a warning against poverty. There are drawbacks in poverty, and we live in a world of unreality if we do not recognize the fact. A poor man's life is precarious. He will be hired or dismissed according to business expediency. His pay will be as cheap as his employer can make it without crippling himself. His age will become a handicap.

Our Father, we do not ask for material riches, yet we do pray that by thy aid we may be able to escape from the trammels of poverty! And we pray for all who are poor and at the mercy of circumstances, that they may have thy protecting care. Teach us so to order our ways that poverty, hunger, disease and sorrow shall pass away! Amen.

Monday, 5th. Proverbs 11.

The idea behind the description of wickedness in many of the proverbs of this chapter is trickiness. You see it in business, you see it in the transgression which is referred to in verse 3, for perverseness is literally slipperiness: up to all sorts of tricks, lying, deceiving, betraying to suit one's purpose. You see it in the mischief that men devise, in their impurity, in their hypocrisy. Such wickedness outwits itself and finds bitterness when its wages are placed in its hands.

Over against this picture of trickiness is the integrity of goodness. It is seen in its relationships, it appeals to the deepest instincts. When a tricky man dies society expresses audible relief; when a good man dies there is regret. A good woman wins respect by her graciousness, a man by the way in which he guards and discharges his business.

Horton says: "The book of Proverbs abounds with sayings which have the sound of truisms, sayings which repeat with innumerable variations and shades of coloring that wickedness is an evil hateful to God and man, and that righteousness is a blessing not only to the righteous themselves, but to all with whom they are connected. The main characteristic of all heathen religions is that their gods do not demand righteousness, but certain outward and formal observances: sacrifice must be offered to them, their vindictive temper must be propitiated, their anger averted. If the dues of the gods are paid, the stipulated quantity of corn and wine and oil, the tithes, the firstfruits, the animals for the altar, the tribute for the temple, then the worshiper who has thus discharged his obligations may feel free to follow out his

own tastes and inclinations. Even in Israel, where the teaching of revelation was current in the proverbs of the people, the practice generally followed the heathen conceptions. All the burning protests of the inspired prophets could not avail to convince the Israelites that what God required was not sacrifice and offering, but to do justice, to love mercy, and to walk humbly with him."

Almighty God, who knowest the secrets of all hearts, we pray that if there be any perverse desires lurking within us they may be cleansed by the inspiration of thy Holy Spirit! For Christ's sake. Amen.

Tuesday, 6th. Proverbs 12.

There are five principal topics in this chapter: retribution for wickedness, faults of the tongue, praise of virtuous women, kindness to criminals, condemnation of the sluggard. The literal translation of certain words helps to bring out their meaning, e.g., in verse 8 for "perverse heart" read "a wrong-headed man," for "honoreth himself" read "plays the great man," in verse 16 for "concealeth shame" read "ignores an affront."

Verse 11 contains timely advice. It is much better to follow a regular business than to live by your wits. Speculation is a highly perilous practice. It may be exciting, but it almost inevitably leads to disaster. He who would get rich quickly usually begs bread before he is old. There is also timely warning that he who spreads a net to catch some unwary person usually ensnares himself.

But the weightiest lesson has to do with the tongue. By our speech we can bring wondrous blessing, by it we can blast human lives. Horton analyzes the evil use of the tongue referred to in this book. The tongue can be the instrument of quarreling and discord. A fool cannot hide his vexation, but must immediately blurt it out. Rash, inconsiderate, angry words are like the piercing of a sword. The tongue is the instrument of lying; one of its worst disservices to man is that when it is well balanced, so that it easily wags, it often betrays him into untruths which his heart never contemplated nor even approved. Closely allied to lying is flattery, and to this vile use the tongue is often put. Another evil use of the tongue is for whispering and talebearing. But there is mischief, more deliberate and more malignant still, which the tongue is employed to plot, to plan, and to execute. Then there are rashness and inopportuneness of speech. "This brings us to the good and beautiful uses of the tongue, those uses which justify us in calling the tongue of the wise health. First of all, the tongue has the gracious power of soothing and restraining anger. It is the readiest instrument of peacemaking." The use of the tongue in reproof is frequently referred to. "But how wise we must be before our tongue can fitly discharge this function!" There are two other noble uses of the tongue to which reference is constantly made in our book; the instruction of the ignorant, and the championship of the distressed.

This analysis of the teaching on the tongue will suffice to impress each of us with the importance of setting a watch on our lips. The psalmist speaks of the fruit of the lips, and truly it is an apt figure. Our powers of speech are the marks of our spiritual descent. We need to devote ourselves to the culture of the tongue more than to any other task.

Dear Lord, we pray that our speech may be seasoned with salt! Grant us the power to speak words of comfort, of strength, of wisdom! Restrain us from irritable speech! Help us to soothe and heal those to whom we speak! Amen.

Wednesday, 7th. Proverbs 13.

Many of the figures employed in Proverbs are so vivid and forceful that they stagger the reader. Think of the words, "The soul of the transgressor shall eat violence." For "soul" read "desire" or "appetite," and then see this wicked man being fed with the meat he intended for others. He did not know that he was preparing his own breakfast.

Verse 7 is capable of two very different interpretations. We can read it as in our versions, and then it suggests that life which receives its highest interpretation in Christ, who beggared himself and is now crowned with glory and honor. Or we can follow the margin of the Revised Version and read "feigneth himself," or "maketh himself," and see the picture of the man who dissimulates, pretending to a condition which is not real.

On verse 9 Hooke says: "The earlier meaning of light and lamp is the preservation of the family name and honor. Later it signifies a more ethical meaning: the path of the just is as a shining light."

The same author has an interesting note on verse 17. "The contrast is apparently between the mischief caused by a bad or incompetent messenger and the prosperous issue of affairs conducted by a reliable envoy or ambassador. The word used for ambassador or envoy suggests rather a political sense, and the LXX has the interesting though probably erroneous rendering, 'A rash king gets into trouble, but a wise ambassador will deliver him.' Read, 'A false (or untrustworthy) messenger causes (his sender) to fall into trouble.'"

This is an interesting translation. Every business man will appreciate the difficulties arising from a clumsy or untrustworthy messenger. There are times when it seems impossible to trust anyone with our serious undertakings. What is the cause of clumsiness and lack of fidelity? Business today

is suffering more from this feeling than from any other.

O God, we would be trustworthy in business! Grant that those who intrust us with their interests may never be betrayed by us! May we be trustful, honorable, just, in all our undertakings! Amen.

Thursday, 8th. Proverbs 14.

The first verse is in praise of the good housewife. It asserts that family prosperity depends on her. A man's wife makes or mars not only his home, but his fortune. A wise man will confide in his wife until he finds that she is untrustworthy and just set on pulling down his home and his business. Many a woman acts as she does because she has never been trusted with responsibility. Business men find that their women employees are characterized by utmost devotion to their interests. More and more men in high position are engaging women as their private secretaries. Why then should a husband mistrust his wife?

Hooke says that the outstanding features of the proverbs in this chapter are those dealing with political and social affairs. Also, psychological problems arise in verses 10, 13 and part of 30. Then there are the familiar contrasts between wisdom and folly, simplicity and prudence.

Many a man has pondered over verse 10. We can never tell the battles men fight. Their words and deeds may be recorded, but their silences who shall analyze? Every one of us is very much alone. Our loved ones have a look on their faces at times the origin of which we do not dare to ask.

On verse 13 Horton says: "The brightest talker, the merry jester, the singer of the gay song, goes home when the party separates, and on his threshold he meets the veiled sorrow of his life, and plunges into the chilly shadow in which his days are spent."

Verse 30 may be more easily apprehended if for "sound heart" we read "tranquil mind" or "gentle heart," and for "envy" we read "jealousy."

Our Father, we thank thee that thou knowest the secrets of our hearts! There are many things we cannot talk about, even in prayer, but thou knowest them. Help us to rest in the love of God! Amen.

Friday, 9th. Proverbs 15.

The Buddhists teach that "anger is not appeased by anger, it is appeased by meekness; and this is an eternal law." Parker says, "Understand by a 'soft answer' not a reply marked by intellectual feebleness, but one inspired by the very spirit of modesty and graciousness. Such an answer cannot be returned by a mere art, because the wrath to which it replies excited natural surprise and indignation, and may be supposed to necessitate a communication in its own key and temper. The soft answer is unique by contrast. It is so unexpected, so unlike the surrounding circumstances, so much more than what is generally regarded as human, that the man to whom it is addressed is astounded as if by a miracle."

There is no more potent influence for good in the world than wise words. On the other hand, nothing is more baneful than the utterance by tongue or pen of foolishness. There is One who watches and analyzes our motives and our ways, and there is no escape from his judgments. We therefore need to see to it that our words are healing words, rather than such as break a man's spirit.

This chapter is specially noteworthy for its teaching on cheerfulness. Notice especially verses 13 and 15. Martin says, "One wonders whether R. L. Stevenson learned his lessons of joy from these verses, and whether it is the memory of Proverbs that underlies the many beautiful petitions in his wonderful prayers, e.g., Give us courage and gaiety and a quiet mind, give us to go blithely on our business all this day, give us to awake with smiles, give us to labor smilingly, renew in us the sense of joy."

Our Father, we pray for grateful hearts, for an optimistic outlook, for a cheerful spirit! Give us buoyancy of soul! Help us to live courageously, as those who believe that life is good and kind! Amen.

Saturday, 10th. Proverbs 16.

Perowne says of verse 1 that a better translation would be, "To man belongs the preparations (or plans) of the heart, but from Jehovah is the answer of the tongue." This cannot mean that wise thoughts are human but wise words divine, that man unaided can plan well but only by God's help can speak well, but rather that after man has done his utmost in planning, his wisest plans may come to naught in the comparatively easy act of giving utterance to them with a view to their accomplishment unless Jehovah guides his tongue. The implied moral of the proverb is, If you cannot do the less without God, do not attempt to do the greater without him."

The first seven verses are profoundly religious. They speak of our purposes and of Jehovah's purposes. It is a great thing when they harmonize. Jehovah has an end in view for everything. We may make choice of his will and find that the end of our speech, our policy, our acts, is blessed. We may live indifferent to his will, and we shall find that certain consequences inevitably result. The way to find life yielding you the fullest satisfaction is to seek to please God.

On verse 32 Martin says: "The Jewish fathers cited this text as the definition of the perfect hero, and English readers may remember the passage in Milton's 'Paradise Regained,'

Yet he who reigns within himself, and rules
Passions, desires, and fears, is more a king:
Which every wise and virtuous man attains."

Almighty God, we pray for the power to see thy purposes and for the will to do thy will! Give us self-discipline, self-control! Grant that we may learn to think on the things that are virtuous! Amen.

Sunday, 11th. Proverbs 17.

Hooke says: "The first points dealt with in this chapter are the rise of the able and clever slave to a place in the family (2), the practice of bribes (8, 23), the value of adversity as a test of friendship (17); also the subject of suretyship is resumed (18)."

There are several illustrations in the Old Testament of the rise of slaves to honor. The student should turn to Genesis 15. 3; 24. 12; Deuteronomy 5. 14; 2 Samuel 16. 4; 1 Kings 11. 26. Eliezer, Ziba and Jeroboam are outstanding examples.

As to bribery, there is nothing more odious than the sight of a man who has some gift at his disposal looking round to find some individual who because of it will begin to do his dirty work. Verse 23 reveals him. He has it concealed in the fold of his garment. The words "denote the stealthy action either of the suitor who proffers, or more probably of the judge who receives the bribe."

On the subject of friendship Horton says: "Friends, according to the original sense of the Hebrew word, are those who delight in one another's companionship. Either they are useful to one another because each possesses gifts which the other has not, or they are agreeable to one another because they have certain tastes in common. Thus there may be a friendship in evil, in vice, in destructive practices, but between well-meaning people it tends on the whole to bless, to strengthen and to improve them. But the decisive test and the most beautiful proof of real friendship will be found in the day of adversity. A friend is never known till needed. When calamity falls upon us, false friends make excuses and go; lip friends relapse into silence; we begin then for the first time to find out who is a friend indeed. If you have such a friend as this, your own or your father's, take care to retain him! Do not alienate him by negligence or a deficient consideration!"

O Lord our God, we thank thee for every life that touching ours has brought us blessing! We thank thee for any to whom we have been a help! So fill us with thy Spirit that we shall carry a benediction into all the associations of this day! Amen.

Monday, 12th. Proverbs 18.

There are two ways of regarding verse 1. The LXX reads: "The man who wishes to separate from his friends seeks pretexts, but is always liable to reproach." Some suggest the idea is that when once your friend becomes alienated from you he will begin to stir up trouble and strive against you. Martin says, "By many it is taken as descriptive of the selfish scholar who becomes annoyed with everything that interferes with his private pursuits, or of the misanthrope who, like Timon of Athens, becomes all men's enemy. Dr. Horton, taking this significance, draws an interesting parallel with the character of Richard III as delineated by Shakspere."

Verse 10 is an evangel. There is a safe refuge for every beset soul. He who runs to the Lord in trouble will find himself like a fugitive running towards a castle. His approach is seen, the portals open, as soon as he enters the door closes against his pursuers.

There is no condition more pitiable than that described in verse 14. When a man's spirit is broken he is a pitiful object; the will to live passes from him.

As to verse 22, there are a million husbands today who are prepared to say that their wives are a good fortune. Their intuitions are a man's defence against innumerable follies arising out of a compromise with goodness.

O God, we pray for grace to live neighborly lives! Teach us how to get on with people! Make us careful not to belittle other people, or take from their reputation and influence! May the Spirit of Christ control us! Amen.

Tuesday, 13th. Proverbs 19.

There is great importance in the right understanding of verse 1. "Upright poverty is better than perverse folly, by whatever advantages of wealth, of birth, or of rank it may be accompanied." Our modern world attaches great importance to keenness, but if there is no sound principle behind it the man who is simply "smart" misses his way.

The chapter reverts to the sins of the tongue and the cruel injury inflicted by unguarded speech. The speaker of falsehoods and slanders is repudiated by all honest-hearted men. The greatness of a man is seen in his ability to keep his temper, and his determination to show magnanimity towards those who have done him wrong. Ruin comes to the man of careless speech; therefore a wise man will seek counsel and instruction, so that he may avoid the pitfalls of life.

Verse 17 is one of the most famous and at the same time most ethical of all the proverbs. Our Master's teaching on the subject is to be found in his parable on the sheep and the goats, and in the wonderful words, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

On verse 3 Horton discusses human freedom, and concludes: "Is it not clear

to you that if you refuse him that speaketh, and your way is thus subverted,—as indeed it must be,—it is your own folly that is to blame? You fret against the Lord now, and you charge him foolishly, but some day you will see clearly that this is all a blind and a subterfuge. You will admit that the choice was open to you, and you chose amiss; that life and death were offered to you, and you preferred death."

Our Father, grant us true riches, even the abundance of thy grace! Help us to bear the burdens of this day! Teach us to control our speech! Enable us to see the opportunities for service which are constantly presenting themselves! Amen.

Wednesday, 14th. Proverbs 20.

There are three outstanding features in this chapter,—drunkenness, idleness, and scepticism.

No one can escape a feeling of horror who traces the blighting effects of strong drink in history. There is no family without its skeleton in the cupboard. There are three inevitable and universal results of alcohol. Invariably the man who drinks becomes a liar, impious, and a brawler. The thing he indulges is itself like a devil incarnate: it deceives, it despises, and it irritates its victim. Wine does to him who indulges what it makes him do to others. Men who were honorable, truth-loving, God-fearing and kind, when once they become inflamed with strong drink lose each of these qualities. America does well to veto the whole business, and already there are millions of women and little children to whom earth seems like heaven because the saloon has gone.

Verse 4 brings before us the picture of idleness. Horton says: "We have already caught a glimpse of the sluggard and listened to the injunction to work, but we must give a more concentrated attention to the subject. They who will not work have no place in an order of things which is maintained by work, and in which the toil itself is the great discipline of character and the preparation of joy. It is no churlish or envious spirit which pronounces a doom on the idle, but it is the very necessity of the case. That idleness which in moments of excessive strain we so eagerly covet, is, if it is accepted as the regular and continuous state of the soul, a more ruinous and miserable curse than the hardest labor. By a law which we all break at our peril, we are required to have an honest end and a strenuous occupation in our life; and we are further required to labor diligently for the end, and to spare no pains to achieve it. We have many faculties lying dormant, and we must wake them into activity. We have many gifts half used or not used at all, and we must turn them all to account if we would be wholesome, happy, and in the true sense successful."

Dear Lord, we pray that we may learn to control our appetites! Help us to think not only of our own pleasure, but of our brother's safety! Teach us how to do our work happily and successfully. Amen.

Thursday, 15th. Proverbs 21.

On verse 4 Morgan says: "The lamp of a man's life is his spirit. Where that is exalted and manifests itself in the high look and the proud heart, there is sin. All of which is to say that for a man to follow a self-centered desire without recognition of guidance from God is of the essence of sin."

Proverbs teaches us to be kind to the poor. The man who is aloof and indifferent to the necessities of others becomes a marked man. People will say that he is hard, and in the day when his own heart is crying out for pity there will be none at hand to heed him. Selfishness works out a cruel revenge on its victim.

We are told in verse 14 what is the wisest way of dealing with those who have a quarrel against us. In a quiet, unobtrusive way send them a little token of good will. It works like magic, and makes them bend toward us in kindly recognition.

Various verses in the chapter warn wives against allowing themselves to nag their husbands. Few men can be altered by scolding. In the long run a woman robs herself of that which she craves for the full satisfaction of her life if she assumes the right to criticize and scold her husband.

On verse 17 Horton says: "But, after all, wisdom urges temperance in drinking only as a part of a much larger principle. If temperance in drinking stands alone and unconnected with the larger principle, it is a blessing of a very doubtful kind; so doubtful, indeed, that the Phariseeism, the intolerance, the dogmatism, which are apt to subsist with temperance in the limited sense, have often been the most serious hindrance to temperance in its larger and nobler meaning. It is the desire of pleasure which is at the root of the mischief."

O God, forbid that we should be lovers of pleasure more than lovers of God! Help us to love the beautiful things that are in the world, to love our fellows, yet shut our hearts against worldliness! Teach us to be kind, tactful, patient, generous! So may life bring increasing happiness! Amen.

Friday, 16th. Proverbs 22.

The opening verse suggests that every man should covet a good reputation and a wide influence based on character and personal worth.

Verse 6 is important. Our English translation is not quite correct. It should read, "Train up a child according to his way," that is, determine what manner of man you would like your son to become, think what he is fitted for not only in busi-

ness but in himself, and then train him patiently, carefully, intelligently, and persistently for that end. It does not mean, make a mould and pour your child into it, but study his aptitude and study life, and determine that your son shall become a noble man. Perowne says, "The injunction contemplates not only the broad principles of education, physical, intellectual, moral, spiritual which are the same for all, but their adaptation to each particular case in a careful study of individual character and capacity and with a thoughtful regard to the future course of life."

There are several verses dealing with the poor,—2, 9, 16, 22, 23. Poverty may be of four kinds: the poverty of those who can barely make both ends meet, who, so long as they have health and work, can rub along; the poverty of those who are in actual want; the poverty that is mental and spiritual, a recognition of personal insufficiency and the divine fulness; the poverty of the absolutely destitute. It is of the first class that this chapter speaks. They have only been recently recognized as entitled to a vote. They have only been permitted to organize themselves during the past few years. Horton points out three main teachings about them in Proverbs. They are a special concern of God because of their special need. We should make a mistake if we supposed that God recognizes any class distinctions, or that he values a man because he is poor, just as we value a man because he is rich. Ill-treatment of the poor, injustice to them, or even wilful neglect of them and disregard of their interests, must be a sin, and a very terrible sin. Those who make their lives a ministry to the poor obtain a blessing.

Verse 17 begins a new section of the book which reaches through chapter 24. There is a change in style. Up to now the proverbs have been couplets, now they are quatrains. "The first half of the quatrain generally consists of a prohibition, the second of a reason for it based upon practical experience." Notice how the personality of the author asserts itself, "my knowledge," and how often he uses the expression, "my son." We should all do well to heed verses 24, 25.

O God, we long that our lives may count! We want to be influential for good. Give us sound judgment, deep moral conviction, high aims! Help us to live in the world as thy representatives, and to seek first thy kingdom and righteousness! Amen.

Saturday, 17th. Proverbs 23.

The opening idea can only be understood if we remember that an Eastern king was a despot. The advice is not to imagine that because the king has invited you to dinner he would therefore have you regard yourself as an intimate and equal. Forget that he is a king and you a subject, and you will find his resentment swift and terrible. Or, taking the first three verses together, they may warn against the treachery that may lie in a royal banquet.

Verse 11 represents God as the God of the fatherless, their nearest kin, and therefore their champion, advocate and avenger. You will have to settle your score with God, and not with those who are so weak that you have dared to cheat them.

From verse 15 to the end of the chapter reminds us of the first chapters of the book. Verse 18 has been thought by some to indicate a belief in the future life. One commentator says that Psalm 73 is a sermon on this text. Verses 19-21 bid us be prudent and guard against fleshly excess, either in drink or in food or in other ways. The warning recurs in verses 29-35. If you would avoid the brawl and its scandal, avoid alcohol! Strong drink stimulates sexual passion, and the brothel is neighbor to the saloon. Moreover, a man's moral nature becomes perverse and perverted. He deceives and betrays. He is led to do foolhardy things. The drunkard wakes up in the morning to find himself all wounds and bruises, yet unable to say who or what hit him.

Our God and Father, we pray for wisdom and grace, that our behavior may meet with thy approval! Help us to be kind to the widow and the fatherless, and to show compassion to all who are in distress! Teach us to control our appetites and desires! Amen.

Sunday, 18th. Proverbs 24.

The first point here is that conduct is the product of character. If a man is capable, intelligent, businesslike, with common sense, you will see it in the way he builds his home and his business. He does not need to tell you what he is like: his affairs are eloquent testimony. A wise man is a strong man. People do not play with him and try to squeeze him; they have too much respect for his power, shrewdness and ability. According to his intelligence his power and influence increase. When he enters into a campaign, when he strikes, it is with the sureness of one who knows exactly what he wants. It is the fool who is treated with contempt. No one consults him, no one seeks or heeds his advice, men know him as a master of mischief. A strong man shows his strength especially when he finds himself in a tight place.

Verses 17, 18, 28, 29 deal with the subject of forgiveness. Horton says: "There is no subject on which the teaching of Proverbs more strikingly anticipates the morality of the New Testament than that of forgiveness to our enemies. Our Lord Jesus Christ could take some of these sayings and incorporate them unchanged into the law of his kingdom, for, indeed, it is not possible to surpass the power and beauty and truth of the command to feed those

who have injured us if they are hungry, to give them drink when they are thirsty, and in this divine way to kindle in them repentance for the injury which they have done. This is the high-water mark of moral excellence. No better state can be desired. When a human spirit is habitually in this tender and forgiving mood, it is already united with the Father of spirits, and lives."

Our Father, teach us how to be kingdom builders! May our lives be constructive! Teach us, that we may teach others! Show us how to right the wrongs of society! When we suffer injury, help us to forgive as we pray to be forgiven! For Christ's sake. Amen.

Monday, 19th. Proverbs 25.

Hezekiah was a patron of literature, a poet, a man who exercised a far-reaching influence on the thought and literature of the Hebrews. Professor Sayce speaks of chapters 25 to 29 as one of those "fragments of history which have been illuminated by the progress of Oriental research, the importance and true significance of which can now be realized for the first time." There was a royal library in Jerusalem modeled on those of Assyria and Babylon. "The vassalage of Judah to the king of Assyria in the reign of Ahaz had necessarily led to the introduction of Assyrian culture into Jerusalem. Ahaz himself had led the way. In the court of the palace he had erected a sundial, imitating a custom centuries old in the Euphrates and Tigris valleys. But the erection of the sundial was not the only sign of Assyrian influence. The most striking feature of Assyrian and Babylonian culture was the libraries, where scribes were kept constantly employed, not only in writing and compiling new books, but in copying and re-editing older ones. The men of Hezekiah who copied out the proverbs of Solomon performed duties exactly similar to the royal scribes in Nineveh."

The verses open with a portrait of a king. Already he has been described as incarnate righteousness. He rules with severity, yet he rejoices in mercy. He stands as God's viceroy. A subject shall not presume in the presence of such an one. Putting all the passages together, Horton says we are evidently looking at an ideal which was not realized by any king of Israel, but the whole picture points to Christ. The kings of Judah failed. We who have failed to find our ideal in any earthly power need to turn to him who sitteth on the throne, unto whom all authority has been given in heaven and earth because he is worthy.

Verses 8-10 warn against plunging into quarrels and being contentious in spirit. Especially are we warned against the folly of going to law. In the overwhelming majority of cases of litigation people would be well advised to end their losses and avoid further wastage in lawyer's fees, as well as in nerves and in mental and moral outlook. On verse 11 it has been suggested that another rendering might be, "Like graven work of gold and carved work of silver is a word fitly spoken. Like an earring of gold and an ornament of silver is a wise reproof to an ear that hears."

Grant, O Lord, that we may speak words of truth, purity and wisdom, and that they may bring harmony and peace to them who hear! Restrain us from impatient and irritable action! Help us to bear and forbear! Make us wise in all our business transactions! Amen.

Tuesday, 20th. Proverbs 26.

The chapter opens with a warning against the placing of incompetent people in responsible positions. The history of governments is an eloquent commentary on the mischief wrought, and the story of many of our great enterprizes endorses the testimony.

We frequently read about the fool in this book. Horton in discussing the Hebrew says, "There are three words employed. First, we are to think of that ignorant, inconsiderate, sanguine and self-confident temper which eschews counsel, which will have its own way, which declines to be governed by reason, which forms fond expectations and baseless hopes, and which is always sure that everything will turn out according to its wish, though it takes no means to secure the desired result. Second, the gross man, the dull and heavy habit of one whose heart has waxed fat, whose ears are slow to hear, whose higher perceptions and nobler aspirations have succumbed to the sensual and earthly nature. Third, the man who fades, withers, has no staying power. It describes the inward shrinking and shriveling of a depraved nature, the witlessness which results from wickedness."

Following on the description of the fool is that of the sluggard, the stay-abed. He is the most conceited of men, and thinks he knows better than anybody what ought to be done, but he is too intelligent to try to do anything. The next type of impossible person is the man who is stupid enough to go about looking for quarrels. He is likely to get bitten. A third type is the whisperer, the man or woman who cannot be trusted with friendship, who feels that the proper way to entertain people is to detract from the reputation of absent ones. This is the social pest which all honorable people should combine to exterminate. They are a plague in society, and sometimes in the very house of God.

Never trust a man who tells you belittling things about your neighbor, your

friend, your pastor! He is going to injure you before he goes to bed.

Dear Lord and Father, help us to be kind! Grant us the blessing promised to the peacemakers! Teach us to be diligent, wise, resourceful! Help us to meet the emergencies of the hour! May our lives be fruitful of good! Amen.

Wednesday, 21st. Proverbs 27.

The wisdom of the first verse is obvious. Every day brings its own surprises, and he who assumes that no emergencies will arise is foolhardy.

On the second verse Delitzch quotes a German proverb, "The praise of oneself is nausea, the praise of a friend lameness, but the praise of a stranger music."

Verse 5 may come home to many of us. It is cruel to expect our wives, our husbands, our parents, or our children to assume that we love them. We ought not to hide or veil our love. Love makes radiant, love turns care into a crown of glory. Friendship is reiterated again and again as being a precious, joy-giving, sweet thing. Friendship is a mirror reflecting glory to him who enjoys it.

On verses 23-27 Dummelow says we have "a homily in praise of careful attention to the flocks and herds." The writer is not disposed to depreciate agriculture as some of the later Jewish proverb-makers were. One of these says, "Lay out your money to trade, and you will have flesh and wine daily; lay it out in land, and you will have but a bare subsistence." These verses warn against the precarious nature of ordinary investments, and declare the greater security there is in land and flocks and herds. You can always find a market for your sheep and goats.

Our modern world tends to drift away from the farm to the factory. Men say the work is too hard, the rewards of toil are too small on the land. It is a mistake. If wages are higher in the city, rent is exorbitant, the necessities of life, food and clothing eat up a fortune, life itself is narrowed, nerves are tired, friendships are few. Man becomes remote from things that grow. Those who can will do well to remain on the land. The automobile, radio, electric light, telephone, make even a remote farm a suburban mansion.

O Lord God, teach us to walk humbly before thee! Guard us from the perils of today! Give us a love of work, the will to toil! Strengthen us in body and mind! Amen.

Thursday, 22nd. Proverbs 28.

On verse 1 Martin quotes Shakspere:

> Thus conscience doth make cowards of us all.
> Thrice is he armed that hath his quarrel right,
> And he but naked, though locked up in steel,
> Whose conscience with injustice is corrupted.

Horton takes verse 3 as illustrating sweated labor. He says, "The hungry contractor undertakes the job at the lowest possible price, and secures his profit by getting hungrier and weaker creatures than himself to do the work at a price lower than possible, literally at starvation wages." The sweated industries of our modern world are perhaps the causes of the greatest modern tragedies.

There is an important lesson in verse 8. It does not refer to our modern method of conducting business, whereby we invest large sums of money for the organization and development of great industries, or by means of mortgages are able to help men to build and own their homes. Income from investments is not under consideration. What is at the back of this and similar proverbs against usury is the crippling of those in ancient times who were driven to borrow because of some untoward circumstance. A man loses his health, a woman loses her husband, emergencies arise which necessitate immediate relief. It is considered wicked to avail oneself of such opportunities to make money. If the practice is condoned it leads to all manner of wickedness.

Business today must find room for benevolence. This does not mean pauperizing people. We make the matter a careful, honorable arrangement, but we must not make money out of our generosity to a person who is in extremity.

Almighty God, help us to obey the voice of conscience! When it warns and reproves, may we be submissive; when it encourages to fidelity in trying circumstances, may we have courage to do that which it enjoins! Amen.

Friday, 23rd. Proverbs 29.

The Pilgrim Fathers were well advised in insisting men must make conscience of their ways, and that good men must be good citizens and have respect unto the spirit of those whom they elect to public affairs. The spirit of our rulers is a matter of supreme importance. It matters not what our political alignment may be, we must not support the candidacy of any man just because he is our party's champion unless we know that he is a man of probity, honor and righteousness.

On verse 18 and the need of revelation Horton says: "The form of the proverb shows that we are not to treat the vision and the law as opposite but rather as complementary terms. Visions are, it is true, especially the mark of the prophets, and the law is often confined in a special sense to the Pentateuch; but there is a much wider usage of the words, according to which the two together express, with tolerable completeness, what we mean by revelation. The vision means a perception of God and his ways, and is quite as ap-

plicable to Moses as to Isaiah; and, on the other hand, the law covers all the distinct and articulate instruction which God gives to his people in any of his ways of self-communication. 'Come ye,' says Isaiah, 'and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.' The whole context shows that not the Mosaic law, but rather a new and particular declaration of the Lord's will is referred to."

O God, we thank thee for the revelation of thy eternal purpose which is enshrined in the Scriptures! Help us to walk in the light of thy truth! Give us a deep sense of thy Word which is hid in our hearts! May we cherish it, and live according to its precepts! Amen.

Saturday, 24th. Proverbs 30.

Who was Agur? The various translations and commentaries reaching back to the period before Christ have shown wide divergence of opinion. Some suggest that we have here a collection of sayings of some one outside the Hebrew nation, added as an appendix. Whoever he was, he had a fine sense between belief and conduct, and his ideas are interesting and valuable. Some wonder if his words extend throughout the chapter, or only to verse 9.

We can all appreciate the lesson contained in verses 7-9. There are two principles essential to spiritual culture, the one subjective, the other objective. The one is personal character and fitness, the other is propitious circumstances. That is, we need sincerity and integrity of soul. The man whose mind is not honest, whose motive is not pure, will fail in the knowledge and experience of truth. On the other hand, we are all of us susceptible to circumstance. If we are poor we are prone to anxiety, to envy, to covetousness. We may murmur at our lot, or we may feel that we have not time or heart to give ourselves to the highest things. If we are rich we may not feel the need of outside help, we may imagine ourselves strong enough to do as we please. Jesus was afraid of the influence of riches on character. He said it was very hard for a rich man to enter the kingdom of God. So Agur would be delivered from the two extremes, that his mind might be free to devote itself to the acquisition of truth.

On verse 32 Martin says: "A certain general idea may be gained of the significance, but not more than a general idea, namely, Silence is better than committing oneself to foolish courses, action or speech. This is a thought that the book has rendered familiar in other passages."

Our Father, we pray for eyes to see the glory and beauty of the world, for aptitude to study the ways of thy creatures! We seek also the wisdom that is from above! Help us to know thee; give us grace to walk before thee! Amen.

Sunday, 25th. Proverbs 31.

We know nothing of King Lemuel. Was he a foreigner? Or should the word be translated, "Devoted to God"?

After warning the king against sensuality and drunkenness, and advising him to be the champion of the poor and needy, and to protect them from oppression and robbery, the chapter gives the famous description of a virtuous woman. The passage is an acrostic, each verse commencing with a letter of the Hebrew alphabet in order.

The ideal mistress of the house is represented as a shrewd manager and business woman, trusted by her husband, praised by her children, obeyed by her servants, caring for the poor, and admired by the people. Her piety is assumed.

Dummelow says: "The ideal is a worthy one, well adapted to life in one of the towns of antiquity where the men were engaged in public business and the women were supposed to attend to all domestic and business affairs. No doubt we should need some additional features for the portrait of the highest type of womanhood today. This lady is not in the fullest sense the helpmeet for man. She is too much the toiler on his behalf, too little the partner of his thoughts and plans."

Tennyson's Princess strikes a note we cannot afford to miss:

> Let her make herself her own
> To give or keep, to live and learn, and be
> All that not harms distinctive womanhood.
> . . . . .
> Till at the last she set herself to man,
> Like perfect music unto noble words;
> And so these twain upon the skirts of time
> Sit side by side, full-summed in all their powers,
> Dispensing harvest, sowing the To-be,
> Self-reverent each and reverencing each,
> Distinct in individualities,
> But like each other e'en as those who love.

O God our Father, we invoke thy blessing on our homes! Bless each member of our family circles! Grant unto them grace to live virtuous lives! If they are in need of comfort or direction, send unto them thy Holy Spirit! Teach them to serve their generation according to thy will! Amen.

ECCLESIASTES.

Monday, 26th. Ecclesiastes 1. 1, 2.

The Hebrew title is "Koheleth"; our title is Greek. Some think that Koheleth means "preacher," but that seems incorrect. "Debater" would be a better term.

Is the book a dialogue, such as Plato conducted, or is it part of a profound dis-

cussion in an assembly of friends or students?

The book is fascinating because of its contents and style. It has a most important message for today. Plumptre says of those who study it, "They will find in it that it meets, and has been providentially designed to meet, the special tendencies of modern philosophical thought, and that the problems of life which it discusses are those with which our daily life brings us in contact. The questions of our own time are those which vexed the minds of seekers and debaters in an age not unlike our own in its forms of culture, and while they recognize the binding force of its final solution of the problems, 'Fear God and keep his commandments,' on those who have not seen or have not accepted the light of a fuller revelation, they will rejoice in the brightness of that higher revelation of the mind of God of which the Christian church is the inheritor and the witness."

Ecclesiastes is one of the five "rolls," and is appointed to be read by Jews at the Feast of Tabernacles. Its date and authorship have been subject to long debate. Some ascribe it to Solomon, some place it a little before the birth of Christ.

Grieve says: "We know more of the writer's views than of his life, but we may say that he was a Jew, no longer young, for he looks back on the pleasures of youth and early manhood. He lived in or near Jerusalem, was probably rich, and of high station and good family. Haupt thinks he was a physician. He paints a sad picture of contemporary political and social conditions."

If Solomon did not write it, the author takes him as the type of wise man who had plumbed the depths of human experience.

Grieve says further that the book shows better than any other the need for the incarnation; it forms a most effective background for the good news that life is earnest and real, that man may find happiness in work and play, in study and recreation, in the comradeship of his fellows and the joys of human life, and above all, that God is not a remote abstraction, but the intimate friend and comrade of his children, that the kingdom of righteousness and peace and joy in a spirit of holiness has come, and that life and immortality have been brought to light.

O Lord God, we would walk in the light of truth! We thank thee that we have learned the end of things, that thou art leading us out of darkness into light, from the power of Satan unto thyself. Help us to walk in the light this day! Amen.

Tuesday, 27th. Ecclesiastes 1. 3-11.

"Vanity of vanities, all is vanity!" recurs 39 times throughout the book. Its form is the highest type of Hebrew superlative. The word really means "breath" or "vapor." "Vapor of vapors, all is vapor" would be another way of putting it.

Henley has caught the idea in the lines:

> Life is a smoke that curls,—
> Curls in a flickering skein,
> That winds and whisks and whirls,
> A figment thin and vain,
> Into the vast Inane!
> One end for hut and hall,
> One end for cell and stall!
> Burned in one common flame
> Are wisdoms and insanities.
> For this alone we came:
> O vanity of vanities!

The utmost vanity is this man's conception of life unless we learn to put into life a quest, and from childhood to life's latest hour remember our Creator and live in his fear.

What is our life? We spend our days on the earth which has existed from ages and will exist for ages more. Each of us intends to make life a fresh experiment. What others may have discovered we ignore. Indeed, there was nothing really true and valuable for them to tell us, because they like ourselves insisted on being original. "Like players on a stage the ever-changing generations come and go. As with man, so with nature: everything moves in monotonous and steady cycles. There is no novelty in life, but men do not perceive the repetition because each generation is ignorant of the experiences of preceding generations."

Our Father, may we learn to set our minds on things above, and not on things on the earth! May we realize that though heaven and earth pass away, the word of the Lord endureth forever! Let that word be written on the tablets of our hearts! Amen.

Wednesday, 28th. Ecclesiastes 1. 12-18.

The author assumes the rôle of king over Israel in Jerusalem: evidently he means Solomon, whose wisdom and largeness of heart were a proverb in Israel. But ever since Luther's day there have been pious and learned scholars who have felt that he was not Solomon, but a great, learned, observant thinker of noble if not royal birth.

The quest for happiness absorbs him, as it absorbs each of us. Being a wise man he first turned his attention to wisdom, and devoted himself to the observation of the world. Cox says, "This wisdom is not a scientific knowledge of facts or of social and political laws, nor is it the result of philosophical speculations. It is the wisdom that is born of wide and varied experience, not of abstract study. He acquaints himself with the facts of human life, with the circumstances, thoughts, feelings, hopes and aims of all sorts and conditions of men. Because his depression was fed by every fresh contemplation of

the order of the universe, he turns from nature to the proper study of mankind."

The debater looks on life in its varying moods, and finds it a thinking on the unreal and the unsubstantial. Is he cynical in his conclusion that in much wisdom is much grief, that the more you meditate on human experience the more perplexity and sadness you experience? Plumptre says, "The words have passed into a proverb, and were perhaps a proverb when the debater wrote them. The mere widening of the horizon, whether of ethical or of physical knowledge, brought no satisfaction. In the former case men became more conscious of their distance from the true ideal. In the latter, the more they knew of the phenomena of nature or of human life, the more they felt that the most part of God's works were hid."

Dear. Lord, we would find our all in thee! Whatever our earthly lot, we would know ourselves as possessed of heavenly treasure. May the riches that are in Christ Jesus be discovered and appropriated by each one of us! Amen.

Thursday, 29th. Ecclesiastes 2.

Weary, heart-sick, discouraged by his pursuit of knowledge of human experience, he turns to pleasure. Perhaps he has taken life too seriously: let him try it as a jest!

He found pleasure a madness! It may be desirable to get joy out of life, but the mere pursuit of pleasure is not the highest quest of the soul.

This man tells us the thoroughness of his search. He had power to gratify every whim and passion, and he used it. He had money to back his authority, and he spent it. He was not the blind victim of lust and passion: he was engaged in a spiritual quest. There was method, purpose, serious business behind his policy. He was exploring life to find the chief good. Never did voluptuary devote himself to voluptuousness so earnestly.

The cup which he drank did but create a more maddening thirst. He was no nearer his goal. Sensuality brought him no nearer joy than philosophy. The balance sheet of life recorded not a profit, but a loss. And so in verse 12 we see him "fall back with a cynical despair upon his former study of human nature in its contrasted developments of wisdom and folly." He begins to think that his foolishness lies in experimenting with life at all.

Now he begins to torment himself by asking what is going to become of all his wealth? Who will inherit it? Will they share his plans? Many a wise man has a fool for an heir.

Grieve interprets 24-26: "The best thing for a man is to get what pleasure he can out of life. That is the divine scheme of life, the ordinance of God, for no one can eat or be happy apart from him."

Almighty God, we pray for grace to curb our passions, to live as those who do all to the glory of God! Teach us our responsibility for our fellows! Help us to deny self and to seek only the common good! Amen.

Friday, 30th. Ecclesiastes 3.

Grieve says of 1-15: "From one point of view this section may be called 'In Praise of Opportunism,' from another, 'Human Helplessness.' Every action in which man can engage has its allotted season, but who can be sure that he has found this season? God's plan can be known only in part, hence man's efforts to succeed are always liable to fail. Nothing remains but to enjoy the present."

It is sound philosophy to do the right thing at the right time, but when is the right time? We can see in certain processes of nature that events happen according to fixed laws or principles, but is it true that certain men are appointed to be killed on certain days and in certain ways? And what about verse 6? Plumptre says, "The getting or the losing refers primarily, we can scarcely doubt, to property. There are times when it is better and wiser to risk the loss of all we have than to set our minds on acquiring more. Something like this we have in our Lord's paradox, Whosoever will (wills to) save his life shall lose it, and whosoever will lose his life for my sake shall find it."

Prudence suggests that we take occasion by the hand. The man who fails to act in the hour of opportunity is apt to shed bitter tears because of a lean table when there might have been a royal banquet.

The author is frankly perplexed by some things he observes in life. It seems to him that ofttimes God mocks those who aim at doing what is wise and right. He does not seem able to trust the future. He thinks men should be practical and enjoy what comes to them without building hope on what may prove to be a false foundation. For himself and in his present mood the debater is convinced that in origin and life and death, in body and spirit and final fate, man is as the beast is, and has no advantage over the beast. Therefore he falls back on his old conclusion that man cannot do more wisely than to take what pleasure and enjoy what good he can. "Thus, after rising in the first fifteen verses to an almost Christian height of patience, resignation and holy trust in the providence of God, the debater is smitten by the injustice and oppressions of man into the depths of pessimistic materialism."

O God, we rejoice in the knowledge which thou hast granted us of thy providential care! We rejoice in the sustaining power of an immortal hope. We pray that we may live in the consciousness of personal relationship to thee. Amen.